# GOOD MAN

## PVBLICK GOOD.

SI. PASSIVELY, 2. ACTIVELY.

As it was Manifested in a Sermon preached to the Honourable House of

COMMONS, at the late Solemne Fast: January 31. 1643.

By DANIEL CAVVDREY, Minister of the Gospell at Great Billing in Northamptonshire, and one of the Assembly of DIVINES.

2. Cor. 12. 15. I will very gladly spend and be spent for you, though the more abundantly I love you, the lesse I am loved.

John 10.11.12. The Good Shepbeard givesh his life for the Sheepe: But he that is an hireling and not the Shepheard, whose owne the Sheepe are not, seeth the wolfe comming, and leaves the Sheep, and fleeth-because he is an hireling, and careth not for the Sheep.

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#### To the Honourable House of Commons, Affembled in PARLIAMENT.

Honourable, and ever-Honoured Patriots :

His poor and plain Sermon, as it was first preached in obedience to your Command, and heard with a great deale of Religious Attention; foit is now most humbly presented to your hands and eyes. Wherein the Preachers aime and intention was not, either to informe your Judgements in what you Qi monet ut knew not, or to per made your Obedience to what you did not, but to facios, good encourage and comfort you, in what you already did, even frend your selves in the Publicke Good. The which he conceived the rather to be most necessary for him to doe : First, because of the great difficulty of the worke you are ingaged in, by reason of those Scornfull men, who have brought the City into a Inare, or rather set the Kingdome on fire. Secondly, because of those great discouragements which you bave long wrastled with, through the frowardnesse and unthankfulnesse of the people of this land, who have withdrawne (many of them) their assistance, and stopped up those wels that should afford you water to quench that fire. And had not the Lord himfelf stood by you, and endned you with Wisdome, Goodnesse, Meeknesse, the wickednesse of the one fort and the pervertene fe of the other fort, might have sansed your hands to faint, and your hearts to faile in the prosecution of But bleffed be God. who both raised you up unto us, and raised and kept up your spirits, to be constant and active, for such a time as this: But it is usuall with God so to doe. As it is observable in Nature (Physicians fay) that as there are Nationall diseases, so there are peculiar Nationall remedies: So commonly in the greatest distresses of his Church, and greatest opposition of Malignants, God

#### To the Honourable House of Commons.

is pleased to raise up defendants proportionable to these necoffities. This is evident in many passages of the sacred Story; especially in the booke of Judges, in Nehemiahs and Elthers time. The two parties in the Text, are not fo much opposed one against another viz. Scornfull men, and Wise men, as they are in the present experience of these times. Never did any Kingdome know and finde so great a generation of Scornfull men, not onely the lower ranke of meane Malignants, who have scorned and scoffed at Religion and Goodne se fo long till they have scoffed themselves out of all, even shewes of Religion, and into unbeleefe of all relations of successes, as false and fabulous : but even these of the second and third magnitudes, who like Tobiah and Sanballat, have jeered and derided all your undertakings, as weake and worthlese: faying as they, What do these feeble men? will they fortifie themselves? will they make an end in a day? Will they pull downe the Old, and fet up a new Church in a day? Nay, have they not flouted your fastings and prayings, upon the least successes of their party? and some of them (aid where is now your God? But againe I fay, Bleffed be God (who refifts the proud, and gives grace to the Humble ) that bath as it were, created a generation of Wisc men, in a way of opposition to those Scornfull men, to breake those snares, and quench those fires which they have kindled. Wherein God hath not only magnified his owne Wisdome and Goodne se, in providing and fitting the Remedy to the Disease; but also manifested to all the world, your Wisdome in discovering their snares, and your Goodnesse in quenching their fires. Truly (worthy Patriots) next under God, we cannot but acknowledge, that the Kingdome, the whole Island, is beholding to you for its present preservation. And though you have met with an unthankefull generation for the present, yet we doubt not, but the children yet unborne, shall have canse to call you Bleffed; as the repairers of our breaches, as the restorers of paths to dwell in, and above all, as the ble fed Reformers of Church and State. Which that you may be, shall be the dayly prayer, of

> Your most humbly devoted Servant in the Lord,

DANIEL CAVYDREY.



### A SERMON

Preached before

The honourable House of Commons, at the publike Fast, Ian. 31. 1643.

Proverbs, 29.8.

Scornefull men bring a City into a fnare, but wise men turne away wrath.



His Booke of the Proverbs, as it hath the The privicommon Honour, with other facred Scrip-ledges of the tures, to be called Canonicall; so it hath Proverbs in some special Prerogatives above the rest, three things, and that in a threefold respect.

1. In the Excellence and preheminence 1. The Excelof the Sentences therein contained; being, lencies.

for the most part, received principles or Canons of wisedome, acknowledged generally by all, especially by the wise. And for this cause they are called Proverbs. Look what Maximes are in Law, Axioms in Logick, Aphorisms in Physick, Apotherms in historie or morality, such are these Proverbs in Divinity: the word in the original, carries their Dignity in the very forehead. It comes from a roote that signifies to Rule, as a Lord or Prince. They are principes, or principales sententia, princely or principall sentences, not onely

from their Authour King Salomon, chap. 1. 1. but also from their worth & anthority, being, as I may so say, Lords and Commanders of our Affent and Judgement, for their Authenticall

and acknowledged veritie: that's the first.

2. Their In. dependance.

2. In their Independance usually one upon another; every verse almost, yea every Hemistichium, or halfe verse, being a compleat Dostrine of it selfe, as Proverbs commonly are short, and sull. In other Scriptures, a man must read many verses, sometimes at least, before he can make up the sense, or profitable instructions therein contained: but here he hath in two or three words, a sull proposition, or Dostrine exposed to his view. In which respect, they may be compared, not so sit sull proposition, where each piece is linked to, and drawes on its fellow; as to a Chaine of precious Pearles, all put upon one string, having indeed, a kind of Contastion, (as I may say) but no necessary Connexion, or Coharence, one upon another. And that's the second.

3. Their Mutuall Illumination.

3. In the mutual Illumination, or Illustration one of another: Somtimes by way of short Comparison, by way of Similitude, or Dissimilitude, in which respect every thing is (as they say) twise understood, though but once spoken, somtimes by way of Opposition, and contraries, we say, set one against another, do illustrate, and enlighten one another; As light and darkenesse in nature, white and blacke in colours, do make each other more notable or notorious: The verses, or halfe verses sometimes, being like unto two Candles, or torches, lighted and set up, which are seene, both by their owne, and by each others light. And that's the third.

2. Applyable to the text.

All these are observable, and applyable to this present verse, and text of ours: First, it containes two Ancient and Anthorised principles of wisedome, so full and cleere, that Naturall men, have been able to see them; The one is this, That an ill man is an ill neighbour, acknowledged by a Heathen Poet, who said long agoe, The whole City, fares the worse, for one micked man: He may seeme to have borrowed it from our Salomon, in our text. Scornefull men, bring a City into a suare, or set a whole City on fire: The other is

this:

rupara minis rang ar pos' inaupen. Hesiod.

this. That a good man is a common good: fo faid one of the Hea- upnsos anne thens wife men; whose candle Solomon feems to have ligh- Koliov a jagor. ted in our Text when he faid in opposition to the former, wife men turn away wrath. Secondly, they are two propositions, but independents, thining with their own native light: And yet thirdly, though they doe not need to borrow, yet they doe 3. The explieafily and willingly lend and affoord their affiltance to illu-cation of the strate one another, as we shall the better see, if we take them, words. and confider them afunder by way of explication.

First, what is here meant by formfull men. The words 1. Scornfull

in the original are my wire viri irrifionis, men of fcorne; men, what. not passively, as scorned, but actively as scorners, or scorning. The words are very emphaticall, and with the Hebrewes (who know no degrees of comparison) carry the force of the superlative degree. The like phrase is used four times in this very Chapter; as a man of reproofes, ver. 1. that is, a man very often reproved : a man of oblations or gifts, ver. 4. that is, a notorious briber; men of blouds, vers. 10. that is, as we read it, bloud-thirsty men, men foakt in bloud, cruell bloudy men. And once more, a man of anger, verl. 22. that is, a most hafty and cholericke man. So here, men of scorne, is more then scorners, Psal. 1. 1. ( who yet, are there made the worst and highest degree of sinners, ungodly, sinners, scorners ) for it implies the worlt of scorners, and the highest degree of wickednesse. Not secret scorners as Mical was at first, who despiled David in her heart; but open scorners, professed and proud fcorners, that deride not only good men, and goodnesse, but the Messengers and Ministers of God (and in them, God himself) in their admonitions, reproofes or threatnings (as those did, 2 Chron. 36.16.) being neare of kin to that man spoken of, vers. I. A man of reproofes, or often reproved, yet scorning all, and hardening his heart.

Secondly, what is meant by those words, Bring into a 2. Bring into fnare: The word in the originall is more, which is diverfly a fnare. rendered by Interpreters, as they suppose the root of it to be different. Some derive it from TD, which fignifies a fnare: Now a smare in Scripture fignifies fometimes perplexities, or

perplexing troubles. The ungodly is [nared in the workes of his owne hands, Pfal. 9. 16. Sometimes some fearfull judgement of God. Upon the ungodly he shall raine snares, fire and brimstone, storme and tempest, this shall be the portion of their cup. Plal. 11.6. According to this fense of the word, the meaning is, that formfull men do bring perplexities and troubles upon a place, and provoke God (by fcorning reproofes &c.) to bring most fearfull judgements upon it. Some againe derive it from חום, which signifies to blow or puffe at : as P/al. 12.5. I will fet bim at rest from him that puffes at him: for to scornfull men use to expresse their scorne; or rather to blow at a coale, and so to set all on fire : Scornfull men are Or fet on fire. flabella Diaboli the Divells bellows to blow the coals of fedition, strife and contention till they set the City on fire, and fo our margine expresses it; or to blow the coales of Gods wrath and fury, till he by his judgements (compared also to firein Scripture, P/al. 11. P/al. 42. lat) set all on a flame. The summe is, Scornfull men are mischievous instruments, both stirring up seditions and contentions amongst the people, and to enfoaring them with perplexities ( as Demetrius the Silver-smith did at Ephesus Alls 19.) and also incensing the wrath of God against them, and so ensiring them with most fearfull judgements.

Thirdly, what is here meant by the (ity, the word is taken either Metonymically, the subject for the adjunct, the City, for the Inhabitants of the City; or Synechdochically, the speciall for the generall; the City, that is, any place where those scornefull men live, the House, the Towne, the City, the Countrey, the Kingdome. Their mischiefe extends not to themselves alone, but to all about them; they are the common pestilences, and publicke enemies in the places where they live.

Fourthly, what is here to be understood by wife men: the 4. Wise men, word is good, and of great esteem. But perhaps some may question Solomons wisdome in the choice thereof, for making an opposition to the former part (asthe particle, But, implies) it may be demanded, how are mise men opposed to scornfull.

forufull men. It feems more congruous, he should have said, Meeke or humble men turne away wrath; so the opposition had been sairer and clearer; or else, in the former part hee should have said, Foolish men bring a City into a snare, as directly opposed to Wise men. True, but there is the more secret wisdome in this opposition, that the Spirit of God intended we should take notice of: For it intimates unto us two

things:

First. That scornfull and proud men, how ever they may thinke themselves wife, are indeed but fooles in Wildomes account; and in our common speech we so stile them, when we say of a man of a scornfull carriage, he is a proud foole: Yea, in the language of the Scripture, all wicked men, (of which, (cornfull men are chiefest, as we said afore) are tools and simple: Therefore as sometimes a scorner and a wicked man are Synonymas in Scripture, as Prov. 9. 7. [ He that reproveth a scorner, getteth to himselfe shame, and he that rebuketh a wicked man, getteth himselfe a blot. THe that in the first part is called a scorner, in the second part is called a micked man, implying them to be convertible, every scorner is a wicked man; and every wicked man is a scorner: so a wicked man and a foole, are also one with the Spirit of God. Solomons fool ( so often mentioned in this Booke, and elsewhere) is no better, no other then a wicked man : And that is the first.

Secondly, That wife men are meeke and hamble men, and only meeke and humble men are wife: This the Spirit of God would have us to take notice of, by opposing wife men to proud and scornfull men. Therefore, it is worth observing also, that as proud men, and scornfull men, are parallels in Scripture, Prov. 21. 24. Proud and haughty scorner is his name who dealeth in proud wrath: and sometimes we heare, The proud have laid a snare for me, as here the scornfull; so wise men, and meeke men, are very neare a kin, or rather one and the same. So Saint James would have us understand, when he sayes, [Who is a wife man and endued with knowledge amongst you? let him shew out of a good conversation his workes with meeknesse of wisdome, Jam. 3.13.] And againe,

vert. 17. The wisdome which is from above, is first ours, then peaceable, gentle, &c.] By wife men therefore here, Solomon meanes meek and humble men, in speciall and generally all Good men, who are only wife; his wife man is the same

with a good man, as his foole with a micked man.

s. Wrath, what, and what to turn is away.

Fifthly, what is here meant by wrath; by wrath some understand the anger of men , as of a King, Whose wrath is as the roaring of a Lion, and he is a wife man that knowes how to allay it; or of a tumultuous and enraged multitude fet on fire by fornfull men. Others understand it of the mrath of God, which wicked scorners have incensed, but onely wife men and good men know how to quench it. So that here is the cause put for the effects; the wrath of God for those snares and perplexities, those fires and judgements inflicted on a people by the wrath of God. And there is a great deale of wildome in the choise of this word, for it implies three things very considerable.

r. Prevention

First, The prevention of judgements ready to fall upon a of judgements people (by the wickednesse of scorneful men) by taking away, or turning away wrath, the cause thereof. So Prov. 15. 1. A foft answer pacifies wrath; the wrath of God or men.

2. Removall.

2. The removall of those judgements which are inflicted, when a City is enfnared or enfired, wife men, good men, are fo prevalent with God, that they help to break those snares, and quench those fires, by turning away the wrath of God.

Procuring Biellings.

Thirdly, the procuring of mercies and bleflings upon the place, for here is a winoring as they callit, leffe is faid, but more is understood as the opposition doth fairly suggest: Scornfull men bring a City into a snare, or set a City on fire: That is, they deprive a Land of mercies and bleffings first, and then helpe to bring on judgements : So wife men dre not only prevent and remove judgements, but procure bleffings on the places where they live, the House, the Towne, the City, the Countrey, the Kingdome; which must the rather be observed because in this latter part, the City is not mentioned but understood, on we work, by the rule of interpretation:

pretation: So the fumme of all will be this, That wife men are common and publick Goods to the places where they live.

The words thus explained, will yeeld us many good ob- 4. The observations, we shall name some, but insist chiefly upon one. vations some.

First, That all scornfull men (as all wicked men, n hereof these are the worst) how ever they thinke of themselves, or others of them, are no wifer then they should be: that is, are no better, no other then fooles in wisdomes account. It arises from the opposition of scarnfull men and wife men.

Secondly, That only meek and humble men (as all good men) however the world accounts them simple, are truly wife. It arifes also from the opposition of wife men, and scornfull men, who are ever proud men, for scorne arises from pride, as hu-

mility from wildome.

Thirdly, That scornfull men (the worst of men) are published evills and mischieses to the places where they live: And that two wayes:

1. Paffively, as meriting and procuring the wrath and

judgements of God upon these places.

2. Altively, as studying, plotting and endeavouring mischiefes to the places: They bring a City into a snare, and set a City on fire. In the first sense they are flagella Dei: In the second, flabella Diaboli.

Fourthly, That on the contrary, wise men (that is good men, for they are Synonyma's in Scripture) are publick Goods to the places where they live: And that also two wayes.

1. Paffively, the places being bleffed for their fakes.

2. Allively, as seeking, studying, endeavouring the publick Good, being men of publick spirits, preferring the publick

Good, before their owne private interests.

But to handle all these particulars, as it is a little impertinent (some of them being only hinted, and not directly here intended) so it is as much impossible, considering that portion of time which is allowed me. I shall therefore draw out only the last generall conclusion, consisting of two particular branches, taking sometimes notice of the opposite part, and the other considerations, for illustration, consisting tion.

tion, or application, as shall be most expedient.

The generall Observation is this; Good men are publick Good 5. The generall Observa to the places where they live. That this is rightly collected, is evident to an observing eye by the former explication: This tion, Good men publicke we shall endeavour to make good in both the branches before propounded, both passively as God blesses the places for goods. their fakes; and also altively, as they are men of publicke firits, feeking principally the good of the Community.

First, Good men are publicke goods passively; God for their fakes bleffing the Places, Family, Towne, City, Counas bleffings to try, Kingdome where they live. This is thus made good.

the places. I. This is promifed,

1. Piffively.

1. There are promises made unto them for this very purpole, as to Abraham, Gen. 12. 2. 3. I will bleffe thee, and make thy name great, and thou shalt be a bleffing. bleffe them that bleffe thee, and curse them that curse thee, and in thee shall all families of the earth bee ble fed. To this may bee added that other conditionall promife to the same Abraham, Gen. 18. 26. If I finde in Sodome fifty righteous within the City, then I will spare all the place for their sakes. Nay a lower condificention we finde there: I will not destroy it for tennes Take. The same promise is made to lob upon supposition of his repentance and turning to God. The innocent shall deliver the Island, and it is delivered by the purenesse of thine hands, lob 22. 30. The like or a yet lower condifcension we finde, fer. 5.1. Runne ye too and fro through the Breets of Ierusalem, and see, and know, and seek in the broad places thereof, if ye can finde a man, (one man ) if there be any that executeth judgement and feeketh the truth, and I will pardon it. Adde but one more, and that is, Ezek 22.30. I sought for a man (but one man ) among them that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none, therefore have I powred out mine indignation upon them, &c.

2. This is performed.

2. We finde the performances of this promife in many instances. This was made good to Abraham in the preservation of his Nephew Lat and his family, Gen. 19.29. God remembred Abraham (that is, his prayer and pleading with God that he would not destroy the righteous with the wicked,

Chap.

Chap. 18.) and fent Lot out of the midft of the overthrow. Nay Lot himselfe had experience of this grace and favour, that as he preferved Zear, fo the City of Sedome, and the reft could not be destroyed so long as he was in it : See but the power he had with God: For the first, Lot did not directly petition for the sparing of that little City Zoar, but for his owne safety, yet God is pleased to spare it for his sake: Thus he fayes, See I have accepted thee concerning this, that I will not Gen. 19.21. overthrow this City, for which then haft foken. For the second, thus more strangely, Hafte thee, escape thither, for I cannot doe any thing till thou come thither. Not only while Lot was in Sodome was it spared for his fake, but all the while he was going to Zoar, it was not destroyed. The Israelites had manifold experiences in this kind, in the wildernesse, wherein they provoked God forty yeares : Therefore be faid that be would deforoy them, had not Moles his chosen stood before him in the breach, to turne away his wrath (the words of our Text) left be should deftrey them, Pfal. 106. 23. And so verse 29. 30. Thus they provoked him to anger with their inventions, and the plague brake in upon them : Then food up Phineas and executed judgement, and so the plague was stayed. These were examples of favour for prevention, or removall of judgements: Take some for procuring of Good: God bleffed the Egyptians house for Josephs sake, Gen. 39. 5. And the bleffing of the Lord was upon all that be bad, in the house and in the field. And what a bleffing he was to the whole land of Egypt, for a bleffing of plenty for seven yeares together, is to be seen, Gen. 41.47. Saint Paul also was thus highly honoured, that he saved the lives of all that failed with him in the ship two hundred threescore and fifteen sonles beside himselfe . Alls 27. 24 Lo, layes the Angell, God bath given thee all them that faile with thee. Infomuch, that he confidently tells them, There shall be no loffe of any mans life among you, but of the Shippe,

3. This was evera knowne and confessed truth; both good and bad men have taken it for granted, That they confessed by shall fare the better for Good peoples fake. Hence it was all.

that

that Baras (a good, but a weake man) desired Debards an holy Prophetesse, to goe with him to the warre, yea professed he would not goe without her, Judy. 4.8. as placing both his safety and victory in her presence. And wicked Abab solicites Jebasbaphas to goe to warre with him, as hoping to prosper the better for his sake. In a word, for this reason wicked men have so often desired the prayers of righteous men, as distrusting themselves, and trusting more to finde mercy for their sakes, then their owne.

4. This is grounded on Reasons.

r. Good men are Gods Favourites.

4. The same is further confirmed by grounds of reason: First, Good men, or Righteons men, are Gods Favourites, fothey are called in the Hebrew 1mon his Saints we render it, the word fignifies, his Favourites, from the root TON which fignifies Mercy, and Favour; fo his Saints are fuch as actually are mercifull, The Goodman is merciful and lendeth; but especially passively as received to the mercy or favour of God, (as the word xxx aerlousion is used in Greeke, spoken of the bleffed Virgin, La. 1. 28. that is, graced with God, or highly favoured of God) They are Gods Favourites, I fay, and therefore for their fakes much Good is done to others that have any relation to them. Confider but what Eliphan faies to leb, perfwading him to humble himfelte, and be acquainted with God, lob 22, 21. &c. and to turne unto him; he uses amongst others, this argument, vers. 27. Thou shalt make thy prayer unto him, & he shal bear thee, and thou shalt pay thy vows. Than shalt also decree a thing and it shall be establifeed unto thee, ver. 28. And last of all, (as before) The Island shall be delivered by the pureneffe of thy bands, verf. 30. Such grace and favour faale thou finde with God. It is very observable that the Pfalmist hath delivered, Pfal. 146.7.8. The Lord exneusesh judgement for the oppreffed, he givest food to the hungry , the Lord toofeth the prisoners, the Lord openeth the eyes of the blinde, the Lordraifath them that are bowed downe. Thefe are all common mercies to wicked men : but what will he doe for righteous men? Sure much more for them; yet marke what he addes inftead of all : The Lord lovers the righteous : as if his love were better then all those before named, or rather

rather because his love is the ground of all other favours, and because he loves them, he can deny them nothing for themfelves or others. So Pfal. 5.12. The Lord bleffeth the righteons; the Lord beareth the prayers of the righteous, Gec. Infomuch, that when God is refolved to punith a People or Nation, he is faine to bid his Favourites not to pray for them, Ier. 14.and 15. Chap. Pray not for this people : Nay to intreat them, not to intreat him, but to let him alone, that hee may destroy them, as he did to Moses. It is a very extraordinary case when such Bavonrites as Neab, Job and Daniel, cannot deliver a Nation, but only their owne foules, Ez. 14.14. any ordinary favour they may procure for others, as well as for themselves.

Secondly, all Good things, as they are promifed to, fo they 2. All good are primarily, it not only intended for the Good; nothing for things are inwicked men, but as by reason of their vicinity, and neare tended for neighbourhood they fall upon them, because they cannot well be separated. All is yours, saies the Apostle to his Corinthian Saints, the world it felfe is yours, I Cor. 3. last. Our Saviour hath made a distribution of the whole world, Matth.5. Heaven is given to the poore in spirit. Earth is bequeathed to the meeke: what then remaines for the proud and fcornfull wicked men, but Hell, their proper inheritance? as it is faid of fuda, that some or heire of perdition, that he was gone to his owne place, Att. 1.25. Now then, if wice ked men have any thing, they have it for the godly mens fakes, because they are mixt together. As the Sunne thines upon the stony rocks, as well as upon the low valleyes; and the raine falls upon the barren mountaines, as well as upon the fruitfull medowes, but were intended only for the latter. The tares in the field receive and pertake of the dewes and thoures of heaven, but not for their owne, but for the corns take. The Heathen man faw this truth by the twilight of mature; God, faith he provided all Good things for the Good, but they befall the evill men, because they cannot be separated, And it is better to profit or doe good to evill men for the Goods fake, then to bee wanting to the Good for swill ment fake. The World it felfe

felfe stands for the Elects fake; if their number were once made up, as the old world perished by water so soone as Noah and his family were housed in the Arke, so this prefent world should be destroyed with fire, 2 Pet . 3.

2. All judgements are proked mer.

Thirdly, as all Good things are intended for the Good: fo all judgements and punishments, are provided and prepavided for wic- red for the wicked, none for Good men, further then they communicate more or lesse, in the wickednesse of the places and times where they live. The whip is for the Affe, and the rod for the fooles backe, Prov. 26.3. Great plagues remaine for the ungodly, Pfal. 32.10. Upon the ungodly he shall raine snares. forme, and tempeft, fire and brimftone, Pfal, 11. Now then. because it is against justice to punish the Righteous with the wicked, or for wicked mens fake, Abraham pleads it so with God . Wilt thou destroy the righteout with the wicked? farre be that from thee; Shall not the Judge of all the earth doe richt. Gen. 18 25. And God admits the plea as just and reafonable, as you may fee, If I finde fifty righteous, I will fare all the place for their sakes. Either therefore God must separate the righteous from the wicked (as sometimes indeed hee does) or elfe he must destroy the righteous with the wicked, or for the wickeds fake, which is unjust; or else hee must have the wicked for the righteons fake. And we have a kinde of a Proverbe common amongst us, It is better to fave two Nocents, then to destroy one Innocent. The very tares (as was faid ) are spared for the wheats fake.

Fourthly, Good men are studious and active for the pub-4. They are licke Good, (as we shall heare anon) as well as for their publick Good owne, yea above, and with neglect of their owne Good. They imploy all their parts, wisdome, frength, riches, interelts, for the Publicke Good; all their prayers and power with God to the Good of others. Now it is a wonderfull wel-pleasing thing to God to see men of his owne disposition, to neglect themselves for Gods glory and his peoples Good, that he will, even for their fakes, flay or remove a judgement, and drop downe bleffings upon others, and they perhaps wicked. As when Mofes defired to be blotted

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out of Gods Booke, rather then Gods giery should suffer, or his people be destroyed; God takes it fo well, that he spares a rebellious people for his fake. Thefe reasons may serve for the confirmation: We now come to the application of s. The Appli-

it, before we proceed to the next.

1. Then on the contrary; wicked evill men, are publicke 1. Wicked least part of their Illnesse but to the Places Families Towns lick evills. least part of their Illnesse, but to the Places, Families, Townes, Cities, Countries, the whole Island or Kingdome where they live. One finner destroyeth much good. Eccles. 9. laft. and hinders much good, and brings much evill; brings an house, or City into a Snare, or fets them all on fire. One fpark hath been the cause of the burning of a whole town: One Achan troubled and had like to have ruined a whole Armie. One and every wicked man is a curfe, a peft, a viper to the place where he lives. A fruitfull land, he maketh barren for the wickednesse of them that dwell therein. Pfal. 107.34. These, these are the men that violate the peace and happinede of a Nation, that with-hold Good things from it: The Prophet Zach. 5. faw in a vision a flying rowle, written full of curses, without and within : And it fall enter ( fayes the Lord ) into the house of the theefe, and of him that sweareth fallely, G.c. It is a wonder to me, that many families and townes, are not ruin'd and destroyed, for the wickednesse of them that dwell therein, so full of curses, and oathes, and blasphemies. No wonder there is so much trouble and perplexity in our Cities and Countries, and whole Kingdome, feeing wickednesse fo much abounds. n every place: But especially considering, that our land is fo full of fcornefull men, both fecret and Especially open. Secret scorners, that in their hearts, deride and despife, men. not onely Goodmen, but Goodnesse it selfe, and the power and practife of Godlinesse. Many perhaps, that make a faire thew of Religion, frequent the Assemblies, observe Fasts and daies of Humiliation, and yet in their hearts despise and deride all fuch Devotions, as either needleste, or useleste. Many open scorners, that are professed mockers and slouters of Religion, and them that defire to professe it, in the strictest and exacteft

exacteft way. Hypocriticall Modiem at Feats as Pavid calls them, the drunkards that made fones of him, and all that professe Godlinesse. Amongst these you may reckon your Stage-players, who had skoffed Religion, out of countenance with many. You have done well, to put them downe, and hall do better if you keepe them downe. Adde to thefe, your profane fouldiers, who undertaking to fight for Religion . do as much scorne it and the professor of it, with names of reproach, as any of the Cavaliers. Can we wonder to fee our Cities and Countries to enfnared, and enfired; when all places are full of fuch skorners, as our text mentions? When one bleffes and another surfes, which will God heare ? fayd a Wifeman. This mixture of lo many scorners with some few wile men, in our Cities, in our Armies, makes things thus to hang in equilibrio: Now we have a victory, then by and by a loffe and defeat . God himselfe seemes to be doubtfull whether he should save us for some Good mens sake, or destroy us for these many scorners take. Salvian complained of his times, and it is our case at this time. Si quis ex Nobilibus, &c. If any of the Nobility or Gentry begin to be Religious, be presently toofes the Honour of his Nobility : Oh ( fayes hee ) what honour is there among (bristian people, when Religion makes men vile? Oh shamefull and unsufferable wickednesse! It is not so with any Religion as it is with ours. In any Religion of Jews, Turkes, Papilts, the more strict and exact, the more Honotired and effeemed: Only in the Protestant Religion, the fricter and preciser, the more scorned and despised. It was a very noble act, that of Nebuchadneazar, Dan. 3. 29. I make a decree, that every people, nation and language which speake any thing ami fe against the God of Shadrach, Meshach, and Abednego, fall be cut in pieces, and their houses shall be made a dunghill, oc. I could with that our Law-makers, would provide a Statute, that it might be lawful for no man, with impunity to deride and seome Religion, or the strict profession of it: And there is good reason for it; For 1. Scornefull men bring a City into a fnare, or leta City on fire. 2. Their punishment would be exemplary to others : Smite a Scorner and the simple

fimple will beware. Prov. 19. 25. When the fcorner is punified. the simple is made Wife. Prov. 21. 11. And once more ( as if it were a matter of great observance, and greater confequence:) Cast out the scorner, and contention shall got out; year Brife and reproach shall cease. Prov. 22.10. Thirdly, and lattly, Though every Good man be a publicke Good and bleffing to the place, yet especially the beires of restraint, (as a Magistrate is described, Indg. 18.27.) That is, publick perfons if they be Good, are double bleffings, as Good men, as Good Magistrates; such wife men especially turne away wrath: Review but those places before alleadged, fer. 5. 10. Runne too and for through the streets of ferusalem, -- and see if you can finde a man, if there be any (one) that executeth judgement, and I will pardon is. And so of snother, it is faid, Then food up Phineas and executed judgement, and so the plague was stayed, Pfal. 106.30. I speake unto wife men, judge ye what I fav. A word to the wife is enough.

2. It shewes the ble fedne fe of that Family, Towne, City, &c. that hath these Good and Righteous men amongst sednesse of them, if they knew their happinesse. Many a judgement is places where prevented, many a bleffing is procured, or continued for any Good their fakes, when wicked men know not to whom they are beholding. These are the Towres and Castles: These are Walls and Bulwarkes: Thefe are the Forts and Amunition: These are the Horse-men and Chariots of a Kingdome; and for their fakes, Townes and Cities are preferved. The Sodomites were beholding to Lot for the welfare of their City, folong as he was in it, though they acknowledged it not. You know what was faid of those two great and holy Prophets, Elija and Elifa; when Elijah was taken away in a fiery chariot, his servant and successour Elista law his strength and safety, and therefore cried out, My Father, my Father, the borfemen of Ifrael, and the chariots thereof. And a King wicked enough, faid as much of Elifba, My Fasher, my Father, the horfemon of Ifrast and the chariors thereof, when the lay a dying. But Elific s fervant faw the reason of it, when an army of Souldiers befet the Towne of Duthen, and thought

thought to have taken Elista, and plundered the rowne; the fervant cryes out, alas Mafter, we are undone : Elifia prayes, Lord open his eyes; and prefently he law the Mountaine full of horses and Chariots of fire, round about Elifia. 2. Kings 6. 17. One Elista was a better guard then all the hosts of Israel. But I let that passe.

3. It shewes the foolish unthankfulnesse, and indeed the and madneffe folly and madneffe of the wicked men of the world.

I. In imputing all their evills and miseries to Good men, as if they were the causes of all the troubles and calamities, that befall them. So they faid of Paul and his companions, Alt. 16. 20. These men which are fewes, trouble our City. So Tertullus the Oratour, elegantly and learnedly charges Paul, Act. 24. 5. Certainely we have found this man. a pestilent fellow, ( a pestilence, in the Originall ) a mover of sedision, among all the fewes, throughout the world, &c. So Abab. not onely accounts Elijah his owne enemy; but also charges him, with the miseries of the times; Art thou he that troubles Ifrael? No sayes he, It is thou and thy fathers house, in that you have for saken the commandements of the Lord, and thou hast followed Baalim. 1. King. 18.18. So it was in the primitive times, the Christians were charged with all the calamities that fell upon them; So it is now; All these troubles and warres are caused by the Puritanes,&c. No,no, it is you that trouble England; your drunkennes and whoredomes, and blasphemies, &c. these are the troublers of England; you that are scornefull men, that scoffe and deride Godlinesse, and God himself; That despise bis Ministers and mock at his Meffengers, till there be no remedy. 2. Chr. 36.16. It was an hard cafe that Salomon tells of : Ecclef. 9. 14 15. 16. Alittle City and few men init, and a great King came against it, and compassed it about, and builded forts against it; And there was found therein a poore and mile man, and be delivered the City by his wifedome; but wone remembred this poore man : Then faid I, better is wisedome then strengtheyet the misedome of the poor is despised, and his mords are not heard. That Good men should deliver the Iland, and be forgotten or despiled, is a fad condition; but that they should

3. The folly ofthe world,

I. Imputing all evilis to them.

be charged with the troubles and defolations of a Kingdome, who are the preservers of it; this is most unrea-Sonable.

2. But the madnesse and unthankfulnesse of the world appears more yet in perfecuting & banishing Good men out ting the Good of their houses, Towns, Countries, even out of the world, if they could. Foolish men and unthankfull: They are beholding to them for all the Good they have; and doe they requite them thus? Is this your kindenesse to your friends? As was faid to one, many good workes have they done for you, for which of them doe you perfecute and banish them? Yea, but what madnesse is this to stop up the fountaines, at least the pipes, through which all the streames of blessings come? To pull away the props that uphold a Nation, the pillars that uphold the house from falling upon the heads of the owners: To drive the City of all the guards, and pull downe the Forts and Bulwarkes of defence, when an Enemy comes to beliege it, this is little leffe then frenzie. The Sodomites did what they could to drive Lot out of their City, who alone kept off that showre of fire and brimstone from them. As Sampson pulling downe the pillars, pulled the house upon his owne head: so doe these hasten their owne destruction. If all the Elect were once but gathered out of the world, it would soone be all on a flaming fire about their eares. Banish but all godly men out of a City, Country, &c. and desolation will soone follow. And therefore it is noted as a prognosticke and forerunner of ruine, to a place of Kingdome, when righteous men are taken away from the evill to come, E/ay 57.1.

4. This is a ground of strong encouragement, and confolation, both in speciall to Good men, and generally to this ragement and Nation.

First, To Good and Godly men in speciall, that they are thus highly favoured and graced by God, as to make them men thempublick Goods, & Bleffings to the places where they live. Josh felves. tooke it as a great favour, that King David would condescend to gratific him in a request for his owne lon Absalom,

2. Perfecu-

4. Encoscomfort.



2 Sam.



2 Sam. 14.22. By this I know that thy servant hath found favour in thy fight, in that the King hath fulfilled the request of his forvant. What an honour then is it for a poore finfull mante. have this favour with the King of Heaven, not only to grant the requests of his servants for themselves, but when they fay nothing, even for their fakes to fhew mercy unto others? What a strange piece of complement, or rather realthonour was it for God to fay to Moles , as a man to his friend , Lee me alone that I may deftroy them, when Mofes faid nothing that we heare of? What an honour was it to Saint Paul. that without asking, God should give him the life of all the foules that failed with him? If a man had but fo much fayour with a King, it would make him groud, and scarce to know the ground he goes on : Why, fuch honour have all Gods Saints, even to the least of all Saints (as Paul of himfelfe) is this honour given that God can deny them nothing. Marke how Eliphaz applies it to fob in particular, fob 22.30. The innecent shall deliver the Island. True, might he lay, but whats that to me? Therefore he addes, And it is delivered by the pureneffe of thy hands. As if he should say, thou being innocent and pure, shalt have the same Favour, thou shalt deliver not thy selfe only, but the Island. This is the Lords doing, and it is marvellous in our eyes.

2. To this Land and Nation.

Secondly, To this Land and Warion of oursin generall, it is no leffe encouragement; That it shall not yet be totally destroyed, though the sinnes and sinners be many, though there be many feornfull men, that bring the Land and City into many sinares, and have enkindled many fires; yet there are many mise men (blessed be the Grace of our God) that is many Good men, that doe helpe to turne away wrath: many faithfull Abrahams, many righteous Lots, many meeke Mose's, many holy Pauls, that intercede with God for the Land: If there were any sweet of comfort to be sucked out of the gall of bitternesse. I meane the wickednesse our Enemies are as desperately wicked, as we could desire them: But our comfort lies not in their wickednesse so much as in the Goodnesse

Goodnesse of lome of our owne, or rather in the Goodnesse and Grace of our God, who for their fakes ules to thew favour to the places where they live. It is knowne well enough, what God would have done to a desperately wicked City, as any was at that time, yet if there had beene but fifty, nay but tenne righteous men in Sodome, for their fakes all had been spared. We trust we may safely say, and without any arrogance, there are many fifties, many ten thoulands in this our Land, that never bowed the knee to Baal, that erie night and day to God that the Island may be delivered. Suffer us, O Father of mercies, to plead an argument of thine owne framing, as Abraham did for Sodome, wee are bad enough, perhaps as bad or worse then Sodome, yet suffer us holy God, to speake but this once; Wilt thou destroy the righteons with the wicked? Be it farre from thee from doing this thing, to flay the righteens with the wicked, and that the righteous fould be even as the wicked, beit farre from thee : Shall not the fudge of all the world doeright? Gen. 18.23.25. Upon this ground we beleeve, though we may have a tharp ftorm, yet it will God never yet ( and will he beginne blow over againe. now?) destroyed an humbling, falting, praying, reforming Nation. Those Innocents, righteous men, we hope, thall deliver the Island: Even for Amen.

5. This may ferve for a ground of Exhortation, and that branches it selfe two wayes, to the wicked, and to the f. Exhorta-

Good:

1. To the wicked world, and that in a double respect: First, to cease from evill, and to learn to do well, to labour ked men. to become Good & righteous men, even for this realon, that Good. as now they are surfes and mischiefes to the places where they live, as well as to themselves, and are branded with this ignominious title of Incendiaries of the Kingdome; fo being Good, they may be honoured as blefings and publicke Goods. This argument Eliphaz preffes fob withall, fob 22.30, after many other encouragements; Acquaint thy felfe now with the Lord sec. why? because then, thou shalt pray unto him and he shall heare thee, veri. 27. And last of all, thou that

I. Towic-

I. Tothe



be honoured as the Deliverer of the Island : The innocent shall deliver the Island, and it is delivered by the purenesse of (thy) hands. The like argument the Lord himselfe urges upon a formall faster, Esay 58. that he would fast to purpose, by fasting from sinne and wickednesse, and beginne to be righteous and mercifull, Is not this the Fast that I have chosen to loose the bands of mickednesse, to undoe the heavy burdens, to let the oppressed goe free, and that ye breake every yoke? Is it not to deale thy bread to the hungry, &c. Then shall thy light breake forth as the morning, and thine health shall spring forth speedily, and thy righteousne se shall goe before thee, and the glory of the Lord shall be thy reward. I ben shalt thou call, and the Lord shall answer, &c. And after all, thus he concludes to our present purpose, vers. 12. And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations, and thou shalt be called the repairer of the breach, the restorer of paths to awell in. That is, thou shalt be honoured and renowned in present and future times, as a man that hath been a publicke Good and a bleffing to the places where thou livedft: Thats the first.

2. To love and make that are Good.

2. If we cannot perswade scornfull men to be Good themfelves, yet let them be perswaded for their owne sakes, to much of those make much of those that are Good and righteous: love them and honour them, if not for Goodne fe fake , yet for your own Goods fake; you are beholding to them for all the Good you have and doe enjoy next under God. The Prophet advises the people going into Captivity, that they would feeke the peace of that wicked City (Babylon) and pray unto the Lord for it, for (faics be) in the peace thereof shall ye have peace, fer. 29.7. And you make much of a bad fer vant, because he is profitable and beneficiall to you; how much more of those that never did you hurt, that constantly doe you Good; preventing judgements and procuring mercies, your very life and livelihood, and all your welfare depends upon it. I leave it to your confideration; and come,

2. To Good

Secondly, to speake a word of exhortation to Good men that they would be Good Rill, and improve all their interest in

God in these troublesome and calamitous times for the publicke Good: First, to be Good Still, and more Good as there is moreneed and use for the publicke Good: He that is holy, let Good, and him be boly fill, and be that is righteous, let him be rig teous fill. The better man the greater Good. As we see it is the policie. of children, when they have any fute or request to promote, they are commonly double diligent to infinuate themselves into our affections and favour. It was Esthers wildom to ingratiate herfelf with King Abashueross, when she had a very great request to make unto him; she first invites him to a banquet to meeten his affections to her, infomuch that he askes her that intended to aske him, What wilt thou Queen Efther, what is thy request, and it shall be granted thee to the halfe of the Kingdome, Efth. 5.3. But the hath not yet enough hold of his affections, therefore the defires only that the King would come to the banquet which she had prepared for him; at which time the King makes the same demand, What is thy petition, &c. but yet the forbeares, as intending to ingratiate herfelfe more with him; thereupon she renewes her former request, that he would come next day to another banquet, and then supposing herselfe endeered to him, out comes her great request, Chap. 7 3. If I have found favour in thy fight, O King, and if it plcase thee King, let my life be given me at my petition, andmy people at my request. It is worth our imitation in such times of diffresse, when our lives and lands lye at stake, to make our way with God, by more exact observance of him, to indeere our felves unto him, that fo for our fakes, not only our ownelives, but our Island may be granted at our requests. Secondly, to improve all the interests they have in God, and all their grace and favour with him (which we have heard prove their inis much) for the publicke Good : The King of Heaven can terest in God. deny you nothing : To what purpole is this Grace and Priviledge with God, if we make not use of it as Abraham did? The whole Kingdome and Church of God cries to you as to our Saviour, If then canft do any thing, come & belp us? Ply God with prayers and tears, and be importunate, yea in a holy manner impudent, till he make this our Land the praise and glory

1. Tobec better itill.

2. To im-



glory of all the earth. In a word, imploy your parts and abilities for the publicke Good, which is done by getting publick Spirits: But that leads me to the fecond branch of my generall Observation, to that I now come : And that is this, Good men are publicke Goods altively: That is, they are men 2. Branch : of publicke Spirits, preferring the Publicke before their own publick Goods private Good. That this is rightly collected, I referre to actively. This the explication of the words, and proceed to the confirmation.

Good men are

I. Commanded.

1. This is Commanded in the Scriptures, as the duty of every Christian : Let us do good to all , especially to the bousbold of faith. Gal. 6. 10. By love serve one another, Gal. 5.13. Let no man feeke his owne things, but every man anothers wealth, or welfare. 1. Cor. 10. 24.

2. Com. mended by inft inces. 1.Of Moles.

2. This is Commended by the Spirit of God in Scripture, to have been the practife of all Good men: we observe some memorable instances. And we beginne with Moses, who fpent himself in the publick affaires of the people, in judgeing all causes brought before him, till fethro his Father in lawe gave him wife counsell. Exod. 18. 17. 18. 7 be things which thou doest is not well, thou wilt surely weare away, (thou wilt faint and fall ) and all this people with thee, for the thing is too heavy for thee, thou art not able to doe it thy felfe alone. And when God offered him one of the greatest offers that ever was made to a mortall man, to bribe him (that I may fo fay) and to take him off from feeking and entreating for the Good of his people, he utterly refused it, Exed. 32.9,10,11. &c. The Lord said unto Moses, I have seen this people, and behold it is a stiffenecked people. Now therefore let me alone, that my wrath may waxe hot against them, and consume them, and I will make of thee a mighty people. But Moses prayed unto the Lordhie God, &c. And another time, when the Lord feemed relolved to destroy that people, he ventures not only his life but his faule between them and the wrath of God : If thou Wilt parden the people, well; if not, blot me out of thy Book, & 6. 2. Of David, The like we may observe in David, He ted the people with a erne beart, and ruleashem prodently with all his power Pfal. 7,72. And

And as if the spirit of Moles had been upon him , he exposes himselfe to the sword of the destroying Angel to flay it from the people, 2 Sam. 24.17, Behold I have finned, yea I have done wickedly, ( takes all the fault upon himselfe, and all the punishment too) but these theep what have they done? Let thine hand I pray thee be against me and my father's bouse. This is the commendation of that Good man Jebojada the high Priest, and the Epitaph upon his grave, made by the Spirit of God, juda. They buried him in the City of David among ft the Kings, becamfe 2 Chron, 24. he had done good in Ifraell both towards God, and towards his 16. Mordecai also was a man of the like spirit, whose life and story is concluded with this Elegie, He was next unto the King, and great among the fewes, and accepted of the multitude of his brethren. There is his Greatnesse, his Goodnesse followes, Seeking the wealth of the people, and speaking peace to all his people, Efth. 10.3. But most memorable is the instance of that Good'and Great man Nebemiah, who living in the favour of a King, and in all pleasures of a Court, yet en-miah. joyed not himfelfe, whileft he understood the mileries of his people, and the Defelations of the house of God, and of his City, as in Nebem. 1. and 3. Chapters, may eafily appeare. But the discovery of his publick spirit, with neglect of all private interests, is most remarkeable, Nobem. 5.14. Twelve yeares together; from the twentieth years, even unto the two and thirtieth of King Artaxernes, a that is, swelve yeares . I and my brethren have not eaten the bread of the Governour. For the former Governours that were before me, had been chargeable to the people, and had taken of them bread and wine, besides forty shekels of filvery yea, and their forvants bare rule over the people, (28 great mens fervants use to doe) but fo did not I, because of the feare of God. But then, it may be, as he had nothing, to bee did nothing, but only overfee the people : For that, fee what follows, verse 16. Tes also I continued in the worke of this wall, - and all my fervances were gathered shipher unto the worke. That is though neither I nor my fervants had any allowance, yet we were as active and diligent in the maine worke, as they that tooke wages for their worke. But perhaps hee

4 Of Nehe-



had a great estate or revenue of his owne, and improved that to his owne best advantage: There were many poor Jews that were glad for necessity, to sell their inheritances, and fo he made good bargaines for himselfe by buying land at the cheapest rate : No, sayes he, We bought no land, as some others did : And left any man should thinke, though he did not get by the publicke calamities, yet he might fave his owne estate, by living privately, and below his estate, and the dignity of a Governour; he addes, Moreover there were at my table an hundred and fifty of the (poore) fewes and Rulers, besides those that came unto us from among the Heathen that are about us, verse 17. His charge and expences is fet downe in the 18. verse to be very great; Tet for all this required not I the bread of the Governour, because the bondage was great upon this people. All these considered, you will hardly finde a man of so publicke a spirit in all the Scripture. Only one we finde in the new Testament, that comes some thing neare him in spirituall respects, and that is Saint Paul, first he sayes, he had upon him the care of all the Churches. Secondly, he laboured more then all the Apostles, spared no paines, feared no dangers, ran through many perplexities and hazards, by fea and land, by brethren and ftrangers, &c. Thirdly, though he might have beene chargeable as an Apostle of Christ, and had power to eat and drinke, and to carry about a fifter , a wife , as other Apostles did: yet he used not this power, but preached the Gospell freely: and lest he might be chargeable, he wrought with his own hands to supply his necessities; and as he sought not his owne profit, but the profit of many, that they might be faved, I Cor. 10 last; so spent himselfe in the publicke fervice, venturing his ownelife for the Good of the Church: I count not my life deare to me, fo that I may finish my course with joy, Alt. 20.24. Yea (faics be) and if I be offered (powred forth as a drinke offering tad motroque) upon she factifice and fervice of your faith, Ljoy andrejoyce with you all, Phil. 2.17. And (to omit many things of like kinde) that there might be an example and instance of one under the New Testament, not inferiour

s. Of Paul.

inferiour to the highest in the Old, heare what he faies like another Mofes , if not beyond him) I have great heavine fe and continual forrow in my beart; For I could wish that my selfe were accursed from Christ, for my brethren, my kinsmen according to the flesh, Kom. 9.2,3. We need fay no more, we have given instances of all forts, Kings, Priests, Magistrates, Ministers, of eminently publicke spirits, to make good our affertion, That Goodmen are publishe Goods Allively, as well as Passively: That is, men of publicke spirits, active for the publick Good, though passive in neglect of themselves. Doe but take the 3. Grounded Reasons of it, and we shall hasten to the Application.

1. Good men are made partakers of the divine Nature, 1. They par. 2 Pet. 1.4. and fo made conformable to God, their heaven- take of the dily Father, and to Christ their Head. The Proverb is, A Good vine Nature. the more common it is, the better it is : we may invert it . The better any thing is, the more communicative it is of it felfe; God himselfe, the best and greatest Good, communicates himselfe to all his creatures, with no respect of any profit to himselfe. The eyes of all things mait upon thee, O Lord, and thou givest them their weat in due season, Psal. 145.15. Thou openest thy hand, and fillest with thy blessing every living thing. Thou art Good, and doeft Good, Pfal. 119.68. The Lord is Good to all, and his mercy is over all his workes, Pfal. 145.9. He makes bis Sunne to shine upon the Good and the bad; and his raine to fall upon the just and unjust. The Lord Jesus also is called the common Salvation, Inde verse 3. He went about doing Good, and bealing every difeafe. He gave himselfe for all his fheep and wholly for every one : Who loved me and gave himselfe for me, faies Paul, as if he had loved and dyed for none but him : O bone felu, oc. as that Father in a sweet meditation, and Soluloquie of his, O freet Saviour Jefus, who takest care for all of us, as if we were but one man, and so for every one, as for all? Christ pleased not himselfe, sought not his owne profit, his owne glory, but the salvation of his people. Let the same minde be in you , that was in Christ fesus , Phil.2.5. And so it is in some proportion; the same nature, the same mind, and fo followers of God as deare children, and of Christ their

on Good Rea-

Head, and so communicative of their Goodnesse to others: The ground of this in God, is his Al-sufficiency partly, hee needs not the Good of any creature, and partly his Great Goodnesse, whereof he is so full, that as the Sea empries it selfe into the springs and rivers, so doth he communicate his Goodness to the creatures. Good men then being made partakers of the Al-sufficient and Good God, are like him in this, to seeke the publicke Good, with neglect of themselves: and thats the first.

2. Grace enlarges the heart.

2. Grace and Goodnesse enlarges the heart, and hand, and all: So the Apostle, 2 Cor. 6.11,12,13. O ye Corint bians, our mouth is spened to you, our heart is enlarged; ye are not straitned in us , but ye are straitned in your owne bowels : Bee re at so enlarged. As if he should say, it is your fault that you have no more benefit by us; you are not capable of what we are able and willing to give : And fo to his Theffalonians, 1 The [. 2.8. Being affectionately desirous of you, We were willing to have imparted to you, not the Gospel of God only, but also our owne (onles, because ye were deare unto us. It is observable. that is noted of those first converts, who were before straithearted and strait-handed, but when once made partakers of the Grace of God, how much they were enlarged, Neither was there any among them that lacked; for as many as were po fe fours of lands or houses, sold them, and brought the prices of the things that mere fold : And laid them downe at the Apostles feet, and distribution was made to every man, according as he had need, Act. 4.34,35. And before that, All.2.44. All that beloeved were together, and had all things common. Omnia indiscreta apud nos prater uxores, faid Tertullian of his times, All things with us, are common, except wives.

3. Grace fets up another end.

3. Grace alters and sets up another End in a man, that is Gods Glory in the publicke Good, for therein is Gods Glory most conspicuous. Our ends are private in Nature, we are our owne Alpha and Omega; our selves are beginning and ending to our owne selves, our owne god, selfish in all, as they say; Self-ends, Self-prosit, Self-honour, &c. Now the first Lesson in the Schoole of Christ is, Self-denial, let him deny

deny himselfe, his owne reason, his owne will, his owne affections, his owne ends. Marke what a new End the Apostle sets up, 1 Cor. 10.31. Whether therefore ye eat or drink, or what soever you dee, doe all to the glory of God: And then, that you may fee he meanes the Glory of God in the publicke Good; he addes in the last verle, Even as I please all men in all things, not seeking mine owne profit, but the profit of many than they may be faved. A naturall man called out to publicke fervices, is ready to plead his owne private interests: as the trees did in fothams parable, Judg. 9.9. Should I leave my fatne fe faies the Olive tree: Should I leave my freetne fe, faies the Fig tree, or I leave my wine faies the Vine, to be promoted over the trees. The words rendered to be promoted over the trees, are fignificant in the Hebrem, to goe up and downe for (other) trees? That is, Shall I neglect my telfe, my owne profit, my owne honour, my owne pleasure, to runne up and downe (as a Magiftrate or a publicke person must) to doe others service? It is a common and received Proverbe in nature, proximus egomet mihi, I am my owne next neighbour : and that is another much alike, Charity begins at bome. And a third is as common, Every man for himselfe, and God (only ) for all. Thus indeed speaks nature, but Grace clean otherwise, as you have heard; we are Selfe-ends, and Selfe-gods, in nature; In Grace, Homo homini Dens, every man is a God to another : that's a third.

4. A Good man is made a member of the body mysticall: 4. They are Now as it is in nature, every member of the body naturall, members of the serves not it selfe alone, but is a servant to the whole body; the body my; ficall. The eye sees, not for it selfe (sees not it selfe) but for the whole body, the hand workes not, the foot moves not for it selfe, but for the whole body: So it should be in the body politicall, so it is in the body mysticall, every member is serviceable to the community: More might be added, but these shall suffice for the present, and so we come to Ap-4. Applied. plication.

I. The first Use shall be for Discovery (and this is a time of 1. For discovered Discoveries) of bad and naughty hearts. Before were very of bad

come to particulars, we may justly take up the complaint of the Psalmitt, Psal. 12. 1. Helpe Lord, for there is not a Godly man left, the faithfull are minished from among the sonnes of men. That is, if we look upon the generality of men, there will be but a few Good men be found: we may make the Discovery by these two things: 1. That many have publicke spirits indeed but for publicke mischiefes: 2. That many have private spirits in publick causes: we will note some particulars briefly.

. Publick mifchiefes, as

1. There are many, that have Publish Spirits, not for the publick Good, but for publick evill, to the places where they live, just like the bramble in fothams parable, fudg. 9. 14.15. chosen to raigne over the trees, who did scratch and catch all for it selfe. Publico malo nati: as if they were borne for publick mischiese; like Paris, whose mother Heenba dream'd, when she was with child of him, that she was delivered of a burning sirebrand; and so he proved to his Country, if stories say true; For through his meanes, the City Troy, was set on fire, and the Country ruined. Such firebrands, there are many now to be found, who have set this (as well as other) Kingdomes on fire, or brought Townes, Cities, Countries, into a snare, as our text speakes: we note some

1. Papifts and Jefuites.

1. As first, Papists, home-borne Papists, who are the vipers that most unnaturally have endeavoured to cate through their mothers bowels. Not their nature onely, but their Religion also, teaches and allowes them for the Good of the Catholike cause, fallely so called, not to spare their owne native Country, their owne kindred, Brothers, Fathers, no not of their own Religion, if it be for the publick Good, of their false Religion. To blow up Parliaments, to ruine Cities, Countries, Kingdomes, is their ordinary worke. Especially of those, whom they call Jesuites, the Belowes of Hell, the Incendiaries of Christendome, at this day. The Curje of God is upon them fearefully for arrogating their Name from fefus, which fignifies a Saviour, and is impropriated to the Sonne of God : Thou halt call his name felus. Thele men, that call themselves fesnites, are, by the just judgement of God upon them, the Destroyers of Cities, Countries, Kingdomes,

Kingdomes, and might farre better take their name from him, who is called in Hebrew Abaddon, and in Greeke

Apolluon, but fignifying a Destroyer. Revel. 9. 11.

2. Next to these, are those, (prophesied to fall into these their Country. last and worst times: 2. Tim. 3.) whom the Apostle calls Traitours. In the last dayes shall come perillous times, for men shall be lovers of themselves, Prond, boasters, Traytors: Not only betraying the publike traft, but even their owne Countries and Kingdomes. Wofull experience have these our sad times, of these publick mischiefes : who have forsaken their faith, betraud the charges wher with they were entrufted, and with them, as much as in them laye, betrayed their Religion, Laws, Liberties, and which is most unnaturall, themselves, and their

Posterities to perpetual miserie-

3. Adde to these, those of our text, proud, scornfull men 3. Seditious who by stirring up Sedicions, and strife, in Townes and Cities, have let all places almost on fire: Onely by pride men make contention : Prov. 13. 10. Cast out the scorner, and contention shall goe out : Prov. 22. 10 . Tea strife and repreach shall cease. Such an one wasthat Silver-fmith Demetrius, Alls 19. who under a pretence of defence of religion, (but indeed for his own gaine ) fet all the City of Epbelus on an uproare. Such another was Ashitophel, who adoring the rifing Sunne, fomented that Sedition and Rebellion of Absalom, out of his owne Ambition, to ingratiate, and advance himfelfe, with that yong Prince. All times, & especially these of ours, have exemplified these Incendiaries, the pride and form of some, have stirred up fo much contention, and kindled fo great a flame, that all the Wife men; of the Kingdome know not well how to quench it.

4. Amongst these may be reckoned, a multitude of men 4. Oppreswho are Publick enemies to the State and Kingdome: As first, fours, Depopu-Oppressours, and Depopulators, who do not, as they of old, in laters, &c. the Prophet, adde house to house, or town to town, but pull down house after house, and towne after towne, till there be no place, for a poore man to dwell neere them, till at last they pull downe their owne houses, and destroy their owne families, that their place cannot be found. So that the pro-

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phetical curle is now made good upon many of them; There. fore thus faith the Lord; many houses great and faire shall be left desolate without an inhabitant , Isay. 5.9. Such are the Prorectors, the Monopolists of later times, who under pretence of Publick Good, have enriched themselves, with the spoiles of the Commonwealth: These and such like, are the Catterpillers and locults of the places and Countries where they live: and as the Father faid of Ingroffers of corne that made a famine in plentie, mercatores bumanarum calamitatum, the Merchants of humane miseries and calamities. In a word, all Polititians that drive their owne designes, at the publick charges in publick places of imployment; Men, like that unjust Steward in the Gospell, who being entrusted with the publick Treasure, for an hundred write down fourescore, perhaps but fifty; diverting the publick stocke into their owne purses, to make themselves rich, in the publick poverty of the State. This is, as if a man in a thip, ina storme, when all is like to be cast away, should gather all the wealth of the ship into his owne cabine; or as if the stomack a publick officer in the body natural, should keep all the meat to it selfe, and starve the whole body. Well fare yet that Noble spirited Nehemiah, we spake of before, that was fo farre from eating the bread of the people, That be did not eate the bread of the Governour; because the bondage was great upon the people. Nehem. 5 17. 18. Well fare alfo those just Stewards, those faithfull and honest Treasurers, entrusted with the publick stock; 2. King. 12. 15. and 22.7. They reckened not with the men, intempose hands they delivered the mony, to bee bestowed on workemen, for they dealt faithfully.

2. As there are many evill publick spirits; so also many private evill spirits, in the publick causes of God and the State: (Not to speake of Idle persons, our lazie Gallants, in times of peace, that conferre nothing to the publick Good, by any publick useful imployment, as all creatures in the world doe, besides themselves,) We may take up the complaint of the Apostle, Phil. 2.21. All seeke their owne, and not the things of Jesus Christ: And we may see his prophesic sulfilled,

2. Private. Spitits.

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fulfilled, 2 Tim. 3.1.2. In the taft dayes fault come parties simes, For mon shall be lovers of their owne selves : why were not men ever Lovers of themselves? Is it any such great fault or dangerous for men to love themselves? Is it not naturall for charity to begin at home? True, but the Apostle means, that in the last times, men shal be Lovers of themselves, so that they shall Love no body elfe, not their owne posterity, not their owne Country; and therefore it followes in a few words after, men shall be Lovers of themselves - isoepi, without naturall affection : So they may but fave themselves and sleepe in a whole skin, let posterity take care for it selfe, let the community finke or swimme, they care not. Of this fort are all Newters, and at best unwilling contributers, to the publicke causes of God and his people, either with their estates of perfons. First, for estates, men of a coverous churlish disposition like Nabal, who when David fent messengers to him for some reliefe and refreshment of himselfe and his souldiers, who were a protection to his cattell and fervants, returned this dogged answer, Shall I take my bread and my water and my flesh, provided for the shearers of my sheep, and give it to men I know not from whence they are? There be many fervants now adaies, that break away from their masters, &c. I Sam. 25. Shall I leave my fatne fe fayes the Olive? my sweetne fe, fayes the Figtree, &c. to go to be promoted over the trees? Shall I leave my profit, my honour, my pleasure, for other mens fakes? Marke (I pray) what a fcornfull answer the men of Succeeth and Pennel gave to Gideon that fought for them, when he spake to them for some reliefe for his fainting tollowers, Give I pray you loves of bread unto the people that are Judg. 8.5,6. faint. They answer him with a flout & a jeer, Are the hands of Zeba and Zalmunna, now in thine bands, that thou fayest, Give bread, &c. How many are there that in this great and publick Cause now in agitation, have never yet contributed any thing, (willingly) but ill words, mocks and jeers, though they have enjoyed the benefit of publicke fafery, they and theirs? To whom it may be faid, as David of Nabal, In vaine have I kept all that this fellow had in the wildernesse, &c. I. Sam.

I Sam. 25.21. These men perhaps, some of them, wish all were well, but lend not the least affiftance that all may bee well : Sit still, and live to themselves, and enjoy their owne estates; even this discovers men to be Naught, because they have fuch narrow, fach private spirits in publicke Caules. Let Laws and Laberties and Religion Stand or fall, fo they may but have peace upon any conditions, fo it cost them nothing. And so for their persons to be engaged in the publick service. how few are there that offer themselves willingly to the worke? Men strive not who shall goe, but who shall not goe to the warres; what shuffling to avoid it when called forth? what starting backe, what running away, when any danger appears? what Apologies and excuses for themfelves. It hath it feems been the fashion of former times as well as this? See but an Instance in Judg. 5 14, 15, 16. where Deborab first discovers the Voluntiers, Out of Ephraim was there a root of them against Amalek; after thee Benjamin among thy people out of Machir came down Governours, out of Zobu lon they that handle the pen of the Writer. And the Princes of Iffachar were with Deborah : even Iffachar and also Barak, he was fent on foot into the valley : But then there were many Newters of other Tribes, For the divisions of Ruben were great searchings of heart. Great fearthings of heart? for what? to finde excules and pretences for their Newtrality and Cowardlynesse: Se it followes, verse 16. Why abodest thou (Ruben) among st the sheepfolds, to heare the bleatings of the flocks? for the divisions of Ruben, there were great fearthings of heart. Gilead abode beyond Iordan, and why did Dan abide in ships? After continued on the fea shore, and abode in tris breaches. The meaning (as I conceive) may be this, when thefe tribes should have gone freely to the warres, after Deberah and Barac, they tarried all at home, and had great searchings of heart how to answer it, if objected against them : Some, they had flocks of sheep to look'to: fome could not get over Jordan; fome were in their ships of merchandise; some repairing their breaches, &c. thus they framed their excuses, some had one impediment, fome another. Just the case of these times, in the publicke caule

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cause of Religion, &c. some have land to plow; some have harvest to get home; some have a wife to please; some have houses and flocks to guard or secure, which will be plundeed if they appeare in the quarrell; some are poore, and have wife and children to maintaine: For the divisions of England, there are great fearthings of heart. These all discover their private spirits, and little Good hearts. But mark what followes, Zebulon and Naphtali were a people that jeoparded their lives unto the death in the high places of the field, verse 18. and so she wed themselves, both Good men and Good patriots. And this may serve for the first Use of Discovery.

2. The second is for direction, in our choice of fit Instru- 2. Use : For ments for publicke places and imployments. Chuse a man direction in of a Publicke spirit; that is to say, chuse a Good man, and one choice of pub. that is truly Religious, for such onely are men of publicke lick Instruspirits, for the publicke Good. For example, First, in choice ments. of a Minister, a publicke person; (a businesse of great and common concernment in thefetimes) If you would chuse one that shal be faithfull & constant to you, chuse not a man of a narrow or private spirit: one that is either covetous, or ambitious, or voluptuous, that feekes himfelfe and his own ends, and not the things of Jesus Christ: such an one will seeke yours, not you; and when he hath found what he seeks, will but a little care for the flock. Amongst other qualifications of a Minister, the Apostle requires, that he be not Covetous given to filthy lucre, not given to wine, not voluptuous: A Good man onely will make a Good Minister: as it is faid of Barnabas, He was a Good man, and full of the holy Ghost and of faith, and much people was added to the Lord, Act. 11.24. A Good Minister is a good light, a lampe, a candle that spends himselfe in giving light to others, whereas a smuffe burnes and lights only within its owne focket, but is darke and stinking to others round about him. In a word, a Good Minister is like that Good Shepheard that layes downe his life for his sheep. Secondly, it may give us direction also in choice of publicke Officers, Magistrates, Commanders, Knights of the Shire, and Burgeffes of Parliament, if ever we



live to another election, to feeke out and chuse men of publicke spirits; who are they? you will fay: why (fay the world what they please) they are Good men, truly Godly men: they will be constant and faithfull in their entrustments, they will live and dye for you, and with you: All other men will warpe and frart afide like a deceitfull bow, will be conrupted or wrought like wax to take any impression of his owne or others designes. Experience hath taught us something in this particular : In these great divisions of this state. what discoveries have been made of false & faithlesse hearts? In our great Senate, in our Armies, in all publick services : what strange discoveries have beene made of those perhaps, whom wee little suspected. They say in politicks, A man may be an ill man, yet a Good Citizen. I am fure it is falfe in Divinity. He that is an ill man, can no more be a Good patriot, a Good Commonwealths man, then evill can be Good. He may perhaps be feemingly Good in times of peace, when no divisions, no temptations : but no man will be constantly faithfull, but he that is a man of a publicke spirit, and no man but a Good man hath a publicke spirit. Let it be a warning to us for the present, and for the future, in choice of any publick Instruments; if we be againe deceived, we may thanke our felves. All, or a great part of these present distractions of our state arise from hence, that men in publicke places have private spirits, private ends and aimes with neglect of the publicke.

2. Usetdouble lick Spirits.

2. This may informe us, what Honour and estimation is honour due to due to Good men, men of publicke spirits, that negled themmen of pub- selves for the publicke Good, their owne prefit, pleasure, Ho-Truly, what the Apostle speakes of laborious and painfull Ministers, That the Elders that rule well, are worthy or to be accounted worthy of double Honour, especially they that labour in the word and dollrine, is fairly by proportion, to be applyed to all publicke Instruments of publicke spirits. Men of private places, with publick spirits, are worthy of double honour, especially these who being imployed in publick services, doe labour, and even spend themselves, and what they

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have for the Good and welfare of the Community. And what is that double honour? Countenance and maintenance, say some : A lampe or candle that consumes it self to give others light (as every faithfull Minister doth) deserves to be let, not under a bed or a bushell, but upon a Table, as our Saviour speakes; there's his Honour of Countenance, and to be plentifully supplyed with oyle, to preserve it selfe for the common Good, there's the Honour of Maintenance. The like is due to the Magistrate, that is imployed in the publicke services of the State; and to the Souldier that jeopards his life in the high places of the field, to preserve the lives of thousands. It is an odious and ignominious shame, that we should chuse men to imploy in our publicke and common Concernments, spirituall or temporall, (who must leave their farmeffe and their meetnes, and their wine, (as the trees speak in the parable) which they might privately.& with case enjoy as well as we) and then when we have so done, defert them, both in regard of Countenance and Maintenance, or affiftance : This hath been the case of many Ministers in times past, and at the present, the condition of our Honourable Patriots in Parliament : How shamefully have they been deferted (I wish that were all, yea maligned, scoffed at by Scornfull men, hated, opposed) even by them that chose, and imployed them. If men go on thus to forlake them, and let them fall, for want of Affiftance, it is just with God, they should never chuse more, or never live to partake of that common Good, which they defire and endeavour to As therefore the Apostle spake in a case of a do for them. faithfull Minister, so I of all of a publicke spirit, Receive them therefore in the Lord, with all gladne fe, and hold such in reputation, because for the worke of Christ, they were neare unto death. not regarding their owne life, to supply your lacke of service. Phil. 2.29.30. And as Deborah gave her Voluntiers their due and double Honour, so let us doe also; Heare what she sayes, My heart is towards the Governours of Israel, that offered themselves willingly among the people; Bleffe ye the Lord, Judg.5.9. and to the goes on to name the tribes and perfons, cafting a fecret

fecret reproach upon the Newters; and at last come to it againe : Zebulon and Naphtali were a people that jeoparded their lives unto the death in the high places of the field, verse 18. So fay I, my heart is towards the Governours of England, our Parliament Patriots, that offered themselves willingly among the people : Bleffe ye the Lord. Bleffe ye the Lord that raifed up their persons, and their spirits, to stand for the publick. Good of Religion, Lames and Liberties; and to spend their time, their strength, their estates, their credits and honour, and lives for the same : And blessed be they of the Lord, and their posterities after them for ever. My heart is also towards those Noble Commanders and common Souldiers, that have offered themselves willingly among the people, and have jeoparded their lives in the high places of the field, bleffe ve the Lord that raised up their spirits to such a pitch of Magnanimity and Resolution, and blessed be they of the Lord: let their lives and names be precious with the Lord, and with the generations to come. Lastly, my heart is towards the Honourable City and Citizens, that offered themfelves and their estates willingly among and above all the Cities of the Kingdome, to the almost exhausting of their wealth and treasure, to the publick Good of the whole Land: Bleffe ye the Lord, that stirred them up; and bleffed be they of the Lord for ever:the Lord recompence it upon them and theirs fevenfold. This is the least we can doe for them, that have bn Instruments of the public's Good: Render to every one theirdue Honour to whom Honour belongeth,&c.

4. It may be a ground of Exhortation to all, especially to those who are publicke persons, to study and endeavour the publicke Good, above their owne, with neglect of their owne sometimes; and to this end, to labour for publicke spirits: every man to contribute his abilities of what kinde severy, to be serviceable to the Community. As above in the heavens, every Starre, even the least contributes its light and influence to the world, especially those of greater magnitude: So let it be on earth, in a Church, in a State, every one cast in something to the publicke Treasury: Some their wildeme

4 Use: Exhortation to get publicke spirits. mi fdome and parts : Some their eftares : Some their frength: Some their persons and lives; all their prayers. For the per- 1. Perswaded.

fwading of this, confider these things:

1. We cannot ( as hath been faid ) otherwise approve 1. This in eour felves to God, to men, or to our owne consciences, that Goodne fle. we are Good men, have any true Goodnefie, true Grace, true Religion. A Good man is a publicke Good, both Paffively and Allively; is Good, and doth Good: A private spirit is an evidence of a naturall heart. It was not a good freech of the trees in the parable; Shall I leave my fatnesse or my fweetnefle, &c. to be promoted over the trees, to goe up and downe for other trees? we must, if we be trees of Gods Paradile, of Gods planting. He shall be like a tree planted by the waters side, that brings forth his finit in his season, Psal. I. All times a reseasonable for a Christians fruit, and so are all places: Hehath his fruit in private, but most in publick.

2. This is the end of all our Abilities; Non nobis folum 2. It is the nati, &c.is a Proverbiall speech amongst the very Heathens : end of all abiwe were not borne for our felves, nor live for our felves; our lives. parents challenge a part, our kindred and friends a part, our Country, our Religion, all: We are but Stewards entrusted with our Masters Treasure, to be distributed and layd out for the Good of the familie: We are but Servants or Apprentices, that have nothing properly our owne; we come into the world to ferve our generation : It is the Scripture phrase, Spoken of a King, King David, Ti idia yered tatelinas. Alls 13.36. When he had served his generation, he fell asleepe. In the great world, all creatures contribute their share to the maintenance of the Communitie: No creature is made for it felfe, none acts for it selfe, none lives to it selfe but an idle person, and a Newter. The sheepe, and bees, and the rest, pay their tribute to Man, Sic ves non vobis, &c. and the bees in the hives do not fill their cells with hony for their owne private use, but every owne brings in, and layer up, as in a common treasurie; and drones are either killed, or banished from that little Commonwealth: In the body naturall, every member is a publick servant, to the whole Corporation. And shall Christians



Christians in the body mysticall, or Citizens in the body politicall, vary from all the rest, and live only to themselves.

3. It is very Reasonable.

3. This is very reasonable: There's none but lives upon the common stocke, none but defires to partake, and share, in the Publick Good, of peace, plenty, liberty, lawes, religion: what reason or equitie, they should expect it, if they contribute nothing to it. Shall all other men, all other creaturs be made ferviceable to them, and they to no body? How can men defire of God with the Pfalmift? That they may fee the Good of his chosen, that they may rejoice in the gladnesse of his nation, that they may glory with his inheritance, Pfal. 106.5. if they have not some way or other lent their assistance to the procuring of it. If they will not suffer with Gods people, is it reason they should raigne, or rejoice with them? Such men may justly feare, that they shall bee blasted by death, or otherwise, that they shall never see the Good of Gods chosen, or not have any comfort in it, though they see it. As the Prophet fayd to that unbeleeving Prince, that doubted the plenty prophelied, as a thing impossible, though God should open the windowes of heaven; Behold ( sayes he) thou shalt fee it with thine eies, but thou shalt not eate therof; 2. Ki. 7. 2. And it was made good upon him, verfe 20. For the people trode upon him in the gate and he died. Let that be confidered. 4. It is very dangerous to have private Spirits, in the

publick causes of God, and his people, both, in respect of men, and God: Newters commonly fare worst. First in regard of men, they at least fall sowle upon such, both sides sometimes. Experience tells us of some, that for their Neutralizie have been plundered by both sides. See but an instance of this in Scripture, Indg. 8. 15. 16. 17. How sharply did Gideon revenge himselfe upon the men of Succeth and Penuel: for what? for complying with his enemies? no, but for their Neutralizie, and not affoording him a small assistance. He tooke the Princes of Succeth, and the Elders thereof, even threescore and seventeene men, and thornes of the wildernesse, and bryers, and with them he taught the men of Succeth: And he

beat downe the tower of Pennel, and slew the mon of the City.

And

A private Spirit is very dangereus. In respect 1. Of men.

And I have heard a French storie, of a certaine Prince that in a warre betweene the Emperour, and the French King , complyed fecretly with both fides, which being discovered to both, by letters intercepted, they both agreed to fall upon and breake him, before they fell upon one another.

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But Secondly, if they escape with men, God will be fure 2. Of God. to meete with them worfe. That bitter execuation of Meroz, is well enough knowne, Indg. 5.23. Carfe ye Meroz, faies the Angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not up to helpe the Lord, to belpe the Lord ! against the mightie. And Mordecais message is also well knowne: If thou altogether hold thy peace at this time, deliverance shall come, but thou and thy Fathers house shall perish.

5. This is very profitable for a mans felfe; For what e- 5. This is vever any man ventures in the publick causes of God and Re-ry profitable. ligion, &c. this is the belt way, 1. to Secure it, 2. to Repaire it, 3. to Improve it. First, to secure it, be it credit, estate, life, any thing : we have a promise for this, He that will fave his 1. To Secure. life shall lose it, but he that will lose his life for my sake and the Goffels, hall fave it. Say the same of estate, of credit, &c. The way to fave it, is to lofe it, and the way to lofe it, is to fave it. Men think, now in these troublesome times, to save their own stake, by sparing from the publick cause: if things fall out ill, they will have fomething to live on. No, this is the way to lofe all, in the loffe of the publick. For in reason we see , the safety of every mans cabin in a ship, confists in the safety of the ship, not the fafety of the ship in the safety of the cabine; if the ship finke, what will become of his cabine? Secondly, Suppose a man should lose what he ventures for the publicke Good, yet God can eafily repaire it. Beit eftate, or credit, or life it selfe: Our Saviour in the former speech supposes a man may lose his life, for his sake and the Gospels; how then can be fave it? He meanes he shall not finally lose it, but have it againe repaired and reftored. Sometimes a man does but resolve to venture it, or lose it, and God will not let him lose it, but saves it for him. As when Abraham had brought of his heart to offer up his fonne, God would

not



g. ToIm. prove.

not let him: So here many times, when a man is refolved to venture all he hath, God is pleased to accept of the will for the deed, and to continue it to him; and this is a kind of Reparation: But if he doe actually lose any thing, Godis able to make it good to him againe, which men cannot alwaies doe, especially not in matter of life. Thirdly, this is very good policie to improve our estates, &c. & the readiest way to advance them : We have a promise also for this, if we durft beleeve it ; He that shall for sake heuse, or land, or life, &c. Shall receive an hundred fold in this life, and in the world to come, life everlasting. Men trade for a great deale leffe profit; eight or ten, or twenty in the hundred, is thought good gaine : but here is a hundred for one : who would not . who should not venture here, if he did beleeve this promise to be true?

6. It is most Dulce & de. corum est pro patria mori.

6. Lastly, as it is very Honourable, as we say, in those Comfortable. Instances before mentioned , of Moses , David , Febojada , Mordecai, Nehemiah, Paul, who stand Renowned upon Record; fo it is most Comfortable , in life, in death , when a man can looke back upon that practick Good which he hath done, and hence collect an evidence of his true Grace and reall Goodnesse, he may say with that holy Apostle; This is our rejoycing, even the testimony of our conscience, that in all godly fincerity we have had our conversation in the world. 2. Cor. 1.12. And as this is the comfort of his life; fo when a man shall come to lye upon his fick bed, or death bed, he may comfortably plead it with God, as Hezekiah (one of the great Reformers of Religion ) did in a like case, Lord remember how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy fight, Ifai. 38. 3. Or as Nebemiah, after all his great undertakings for the publiche Good, Thinke upon mee, my God, for good, according to all that I have done for this people: Nehe. 5.19. and 13.22.

2. Directed.

More might be added, but these may suffice, in way of Mosive: I shall only adde a few directions, as meanes to procure a publick Spirit, and then conclude. Takethefe,

1. Be Good men.

1. The prime and principall is to be Good men, Religious,

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not only in flew, but in truth. Get from God a new heart and a new spirit; the old is a narrow, private, selfish spirit: They that are men of publick spirits, must be spiritually wise men (as the text cals them:) The wisdome of the world is to be wise to a mans selfe, Nemo sapit, qui sibi non sapit, is a proverb of Nature, he is not wise, that is not wise to himselfe: But only the wisdome which is from above, is first pure, then gentle, &c. full of mercy and good finits, as it is described, Jam.3 17. Wise men turne away wrath.

2. The next is to be meek and humble men : Wife men in 2. Be me ke the text are opposed to Scornfull men, who are ever proud nenmen; and we heare of the meeknesse of wisdome, fam. 3.13. as we noted at the beginning. Now Merkneffe fits a man for doing of publicke Good, and that two wayes : First, it hath a winning and infinuating Nature, to allay wrath and fury, and consequently tumults, contentions, seditions, and the like, which bring a City into a snare, or let it on fire. according as it is in the Text. For this, Salomon tells us, Prov. 15.1. A soft answer turneth away wrath, but grievous words (of proud and scornfull men) fir up anger. And Prov. 29.15. By long forbearing is a Prince persmaded, and a soft tongue breaketh the bone. We have an Instance in Gideon, Judg. 8.2,3. and in the Town-clarke of Ephelus, Alt. 19.35. in laying that storme and tumult railed by Demetrius. Secondly, meekneffe makes a man stoop and condiscend from his owne Greatnesse, to the meanest service and imployment for the publick Good. A proud heart as it ever envyes those that are honoured for their publick service, so he scorus to work for the publick Good, unleffe in some high and honourable way: shall such a man as I, so parted, so gifted, so advanced, so enriched, stoop to such and such meane and low imployments? shall I, that am a learned Rabbi of the times, condifcend to teach the ignorant, simple, poore people? leave that to the poore Curate. Shall I that am by birth a merit, ennobled, shall I leave my fatnefle, my fweetnefle to go up and down for other trees? Now a meek fpirit, will be content to be any thing, to Judg.9.9. de any thing, so he may but advance the common Good. 3. Another

3. Learn felf.

3. Another direction is, to learne well the first Lesson in Christs Schoole, Selfe-deniall : This Self is it that hinders all publick Good. Men are naturally lovers of themselves, onaulol: but in these last and worst times more then before, as it is prophesiod 1 Tim. 3.2. Lovers of their owne selves, as it is well rendered by our Translators, that is, so lovers of themselves. that they scarce love any body else, not their owne flesh and bloud, their posterity (which yet in some cases they love too well: ) As the parents of the blinde man, when there was hazard to acknowledge Christ, fairly gave him leave to anfwer for himselfe, He is of age, aske him, he shall speake for him-These words spake his parents, because they feared the Fewes: for the Towes had agreed already, that if any man did confelle that he was Cirift, he should be put out of the Synagogue, John 9. 21, 22, 23. Therefore said his parents, he is of age, Never was there more of this Selfe-love aske him. feen, then in these times; when we see, not only brothers unnaturally to fight against brothers, but even children against parents, and which is most of allumnaturall, even parents against children: The Apostle joynes those two together, oraufoi-assepi; Lovers of themselves without natural affection, in the place afore mentioned. Till this Selfe, this Selfe-love be denyed, men cannot goe, or looke beyond themselves.

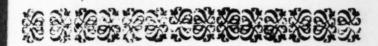
4. L.v. God

4. Lastly, to adde no more, get your hearts filled with the love of God, and of his people: Love is liberall and bountifull, Charity suffereth long, and is kinde; charity envyeth not; charity vaunteth not it selfe, is not pust up, doth not behave it selfe unseemly, seeketh not ber owne (marke that) is not easily provoked, endureth all things, I Cor. 13.4,5,6. Yea Love will make a man not to thinke his life deare for the publicke Good: Greater love than this hath no man, than to lay downe his life for his friend, John 15.13. And therefore the Apostle having said, If God so loved us, we ought also to love one another, I John. 4.11. he shewes how far this love will carry us, cap. 3.16. Hereby perceive we the love of God, because he laid downe his life for its, and we ought to lay downe our lives for the brethren. We are

new

now at the highest degree of Love, and the greatest act of a publicke spirit, to venture his life for the publick Good; Greater love then this hath no man, no man can shew greater Goodnesse then this: Here therefore I stay. Consider what I have said, and the Lord give you understanding and practise in all things. Amen.

FINIS.



Vltimo Ianuar. 1643.

T is this day Ordered by the Commons affembled in Parliament; That Sir Christopher Telverson, shall from this House give thanks unto Mr. Daniel Candrey for the great paines he tooke in the Sermon he this day preached (at the intreaty of this House) at St. Margaress in the City of Westminster, it being the day of publicke Humiliation, and to desire him to Print his Sermon. It is also Ordered, that no body shall Print his said Sermon, but he whom shall be authorised by the said Mr. Candrey, under his hand writing.

H. Elfinge Cler. Parl. D. Com.

Doe appoint Charles Greene and P. W. to Print my Sermon.

DANIBL CAYYDRBY.



tuber to be a port of the work of the Decappoint Charles Grant and P. W. to Printery Services.



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PREACHED TO THE HONORABLE

House of

# COMMONS

At their late Solemne Fast, Wednesday, Fanu. 31. 1643.

By Samuel Rutherfurd, professor of Divinitie in the Universitie of St. Andrews.

Exop. 3. 2.

And bee looked, and behold, the Bush burned with fire, and the Bush with not consumed.

Published by order of the House of Commons.

Printed at London by Richard Cotes, for Richard Whittakers & Andrew Crooke, and are to bee fold at their Shops in Pauls
Church-yard, 1644. 1642

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### \*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*

Die Mercurii 31. Januar. 1643.

Parliament; That Mr. Rous doe from this House give thankes unto Mr. Rutherfurd, for the great paines hee tooke in the Sermon hee preached this day (at the intreaty of the said Commons) at St. Margarets Westminster, it being the day of publike Humiliation, and to desire him to print his Sermon. And it is ordered that none presume to print his Sermon without authority under the hand-writing of the said Mr. Rutherfurd.

H. Elfynge Cler. Parl. D. Com.

I appoint Richard Whittaker and Andrew Crooke to print my Sermon.

Samuel Rutherfurd.





### To the Christian Reader.



Heiber time or the fashion bath obtained of mee (Worthy Reader) that this Sermon fould come under the providence of your favourable judgement and Candor, I can hardly determine; But you have it as it is, onely I shall beartily defire. in reviewing of it, your ferious thoughts in thefe infuing

considerations.

1. What I speake here of God and his excellency is but a shadow to the expressions of others; and what others can say, men or Angels, is but a Bort and rude badow of that infinite All the High Jehovah, Creator of Heaven and Earth: fo my thoughts come forth an fluadowes of fluadowes, for there behaved to bee much boney in the Inke, much of heaven in the breaft. much of God in the Pen of any who speaketh of such a transcendent subject. vet if these doe affect you, it is possible I say more, if not, I shall desire not to spill the Lords bigbest praises with my low-creeping under-expressions. 2. Concerning Gods dispensation now in Britaine and his Churches condition; I hall be your debter, in all bumble modefin, to beg thefe thoughts to goe along with God. As I. Let the Lord bave a charitable fense and good construction of bis most wife dispensation, and believe that hee who hath his fire in Zion, and his furnace in Jerusalem, feeth good that Esa. 31.9. Christs Crosse Sould bee the Church of Christs birth-right, and that a life-rent of afflictions is a furer way for Zion, then Summer dayes. 3. You are not to sumble that God nill not fit his times to mens apprehenfroms, when to raine and when to hime faire, neither is clay to afurpe the chaire, and dispute the matter, to make the All-wise providence a School-Probleme, nor aske why is our Zion builded, with carcaffes of men in Jerem 9. two kinydomes, fallen, as dung in the open field, and as the handfull after the harvest man, why is the wall of the daughter of Zion (prinkled with blood; one thing I know, it is better to believe, then to dibute, and to adore, then to plead with him who giveth not account of his matters. 3. Innovencie in thefe times, is better then court with Princes, and the condition of the heires of heaven, yea their teares better then the joy of the hypocrite. 4. Christs Church can neither shift nor adjourne such a share of affliction, as is written in Gods booke. It is a standing and a current court which bath decreed what graines of Gall and Worme-



#### To the Christian Reader.

Wormewood, England must drinke, what a cup is prepared for Scotland, and the Ballance of misedome bath weighed by ounce weights, how much wrath shall bee mixed in the cup of wasted Ireland. 5. You know 5. it is generally the condition of the Church, if flee bare any Summer, that it is but a good day betwixt two Feavers; heaven, heaven is the bome and the defired day of the Bride, the Lambes wife. 6. It is much better to bee 6. afflicted, then to be guiltie, and that the Church may have pardon, and wan peace. 7. That the faith which is more pretious then gold, can bid the devill do his worst, and that the patience of the Saints can out-weary the malice of Babylon or Babel, on whose skirts is found the blood of the Saints. 8. That it is now and ever true, as when a hungry man dreameth, and Efa 29. 8. behold hee eateth, but hee awaketh and his foule is emptie, or, as when a thirsty man drinketh, but he awaketh, and behold he (is) faint, so shal the multitude of all nations be that fight against mount Zion. 9. Vengeance is gime out from the Lord against those who feast up-Ezech 28. on Zions teares, and they must die the death of the uncircumcised. who clapped their hands, and stamped with the feet, and rejoyced Ezech 25. in heart with all their despight against the land of Israel. 10. The are in no better condition who refuse to helpe the Lord against the 10. mightie, and whose heart is as a stone and a piece of dead flesh, at all the revolutions and tollings of Christs Kingdome, who daunce, eate and laugh within their owne orbe, and if their defires bee concentricke to the world and themselves, care not whether Joseph die in the stocks or not, or whether Zion finke or frimme, because whatever they had of Religion, it was never their mind boto to summer and winter Jesus Christ. 11. The II. rife of the Gospel-sun is like the prodigious appearance of a new Comet, to the woman that litteth on many waters, to that mother Rome-planted, as a Vine in blood, the Livne fle, whose Whelpes, Papists and Prelates in Ireland and England, have learned to catch the prey, and this Comet Prophecieth woe to the Pope, King of the bottomle fe pit, and bis bloody Lady Babelsif Christ shall arise, and shine in the power of his Gospell. 12.God bath now 12. as great a work on the wheels, as concerneth the race of the Chariots of fefur Christ through the habitable world; pray, O let his Kingdome come, and farewell.

Yours in the Lord Jesus, S. R.



## ASERMON

PREACHED

Before the Honorable House of COMMONS,

At their last solemne Fast, Wednesday, Januar. 31. 1643.

#### DANIBL 6. 26.

I make a Decree, that in every Dominion of my Kingdome, men tremble and seare before the face of the God of Daniel, for he in the living God, and indureth for ever, and his Kingdome that which shall not bee dofiroyed, and his dominion shall bee to the end.



Ethod requireth that, first, the words bee expounded, secondly, that they bee taken up in a right order; thirdly, that such observations bee hence deduced as serve most for the present condition of the times.

The words are plaine: herefirst is a Statute of a great King, my that the Seventie in-

for sometimes, though seldome, the Lords cause findeth the grace



of faire justice with men. The matter of the decree is that men

that is, that they bee such as feare and tremble before the God of Diniel; feare is indeed put for the worthip of the true God, so is God called, Gen. 31. 42. The feare of Isaac, but it is not the word used here; a devout man as Simeon is called one taken up with a religious feare, whash, Luk. 2. 25. Act. 8. 2. nor are the words used here, those which doe expresse fearing of God, Job 1. 1. though I know the words doe expresse trembling and feare, and also horrour and dread, such as was given to creatures and salse Gods, and therefore from this none can inferre the convertion of this King to the true knowledge of Jehovah. God also is called kajam,

an induring and standing God, from To surrexit, and well rendered to the sense by the Seventie, and what six as a survey six ris a survey as the eternal God, in opposition to all falling and fading time-gods, and Kings of clay, and so hee is a God to whom Daniel did with a great deale of reason, rather tender the honour of prayer, then to King Darius, or the supposed deities of Persia or Chaldea, who are not standing Gods induring for ever, but come out of times wombe, and decay and fall as creatures also doe.

Lastly, his Kingdome, that is, his people and servants, (such as Daniel, and his Church) and his dominion shall indure to the end, which is not so to bee taken as if y did signific a date for toward day, at which time the dominion of God should have

or tearme-day, at which time the dominion of God should have an end; for 2 Sam. 6. last. verse it is said, Michael had no child

any child, for the sense cannot bee that shee had any child after the day of her death; so P/al.48. 14. For this God is our God for ever and ever, hee will bee our guide now even till death; it is not in-

tended that the Lord shall cease to bee their God and guide after death, which is contrary to expresse Scripture, Matth. 22. 32. Rev. 7.16, 17. and Matth. 28. 20. I am with you, sus is outreased, to the end of the world; the sense is, I am with you for ever, for at the end of the world Christ doth not leave his owne servants. I know to other-

otherwise doth often signific a certaine definite time, as Pfal. 132.

I will not sleepe untill I finde a place for Jebovah Gran and 1 Sam. 14.9. Pfal. 73.17. Pfal. 105.19.

2. The words containe this generall, a Proclamation royall of a

great King: and for particulars;

1. Who giveth out the Proclamation; From my face a Decree goeth, I Darius make a Decree.

2. The parties to whom, to every dominion of my Kingdome.

3. The matter, that they feare and tremble.

4. The object, before the face of the God of Daniel.

5. The reasons of the Decree, for Law without reason is will, not Law, men goe to heaven or hell with reason.

1. Hee is the living God, and this is from his nature.

2. He is eternall: then from his government, bis kingdome, such as time, 2. violence, 3. wisedome cannot destroy; but such a Church and kingdome as shall endure for ever, and his dominion endureth to the end.

[I make a Decree] This Darius the Mede, called Nabonithus succeeded to Belshazzar, the sonne of Evil-Merodach, about the yeare of the world 33 93. others 3442. and did raigne an. 17. or 19. And having advanced Daniel to great honour, by force of a wicked Law, cast Daniel to the Lions; and God having miraculously delivered Daniel from the Lions, this King giveth out a Law, that all his Subjects seare and serve the God of Daniel. Whence observe,

nour, 1. So Scripture speaketh, it shall be in the last dayes, Efa. 49. 25. Kings shall be thy nursing fathers, and Queenes thy nursing mothers. Pfal. 72. 10. The Kings of Tarshish and of the Iles, shall bring presents. (I would the Kings of this Island were in this text) 11. The Kings of Sheba and Seba shall offer gifts, yea all Kings shall fall downe before him.

2. Princes are Gods Standard-bearers, they beare his fword by office, Rom. 13.4. and they hold Crowne and Scepter of him, as great Landlord of all powers.

3. In a speciall manner they are second Gods. Psal.81.6. Nor doernlers judge for men, the judgement is the Lords. 2 Chron. 19. 12. All rulers in the act of judging are Gods deputies, even though their B. 2



fecond calling be to be fent by a King, and therefore fee what judgment God himselfe would pronounce, if he were on the bench, that same must they decree. Except they would make the deputed mouth to belye the minde of the great Lord who sent them.

4. The Lord hath intrusted Christian rulers with the most precious thing he hath on earth, he hath given his bride and spense

to their tutory and faith.

5. What sweeter comfort can the Ruler have, either when his soule lodgeth in an house of groaning and sicke bones, and the image of death sitteth on his eyelids, or in the day of his greatest calamity, then to looke backe and smile upon such an old friend, as a good conscience? and to say as Job doth, Ch. 29.13. The bleffing of him that was ready to perish came upon me, and I caused the wi-

dowes beart to fing for joy, &c.

Use 1. You are intrusted by God, with an honouroble Virgin, a Kings daughter, Psal. 45.9. Now then for her Fathers sake, and for her Fathers blefling deale kindly with her. As you love the Bridegroome, take care of the Bride. You have now amongst your hands, Christ, his Crowne, his Israel, his glory, Esa. 46.13. his Prerogative Royall; he faithfull surerers and active factors for the Priviledges, Lawes, and Liberties of the high Court of heaven.

Ose 2. If this be the place and relation that Princes have to Christ and his Church; then can the Lord have given no power

to any ruler to wast and destroy the mountaine of the Lord.

For, 1. All royall power given of God, Dent. 17.18, 19, 20. in the first moulding of royall highnesse, was a power to rule according to that which is written in the Booke of the Law, and so there can bee no royall power to the contrary, truely royall.

2. That power cannot bee from God as a lawfull power, the exercise and acts whereof are sinfull. I speake of a lawfull morall

power.

3. If such an incontrollable power as cannot bee resisted, bee of God, then are Princes given to the Churches and people of God, as judgements of God, then are all Christian States actu primo, made slaves by God, in the very intention of God the giver, and of the gift, at what time hee giveth them a nurs-sather to feed and governe them; and so shall Gods gifts bee snares, plagues, and no gifts. If God give a fatherly power to a father to kill all his chil-

dren.

dren, and if a State give to their Generall a military power to fell and deftroy all his Souldiers, so at neither somes nor Souldiers may desend themselves, then the fatherly power should bee of its owne nature a plague to the sonnes. If any say, the Prince, the father, because they feare God will not put torth in acts such a power; I answer thanks to the Princes goodnesse for that, but no thanks to his office and power. God gave him the Sword as a Prince, if hee doe not draw that royall Sword to drinke blood, wee cannot impute the cause to the nature of the royall gift or intention of God the giver, but to the goodness of a man; which must bee bad divinitie.

Doct. 2. So much as Darius bath of God, or any good ruler, fofarre

u bis spirit for the publick.

Hee heareth something of the God of Daniel, now then he hath a publick spirit to fend something of God to all nations, people, and languages, v. 29. Though there bee nothing to prove that the man had saving grace, yet the generall holdeth, so much of God as

any hath in fo farre is hee for the publick.

1. Because grace is a publick beame of God, and a branch of Gods goodnesse, and so of a spreading nature; and the better things bee, the more publick they are; the Sunne is better then a Gandle; God best of all, because every thing that hath beeing hath something of God; and Christ best of all, because hee is the Saviour of many, and Col. 1. 20. bash reconciled all things in beaven and earth to himselfe.

2. Graces end is the most publick end of the world, even God's glory, for all things are for God, Rom. 11.36. Prov. 16.4. mens

private ends are finfull ends.

3. The more gratious men bee, the more publick they are; David will not bee David alone in praying God, but Pfal. 148. hee will have a world in with him, even Angels, Sunne, Moone, Starres, Heaven of Heavens, Dragous, deepes, fire, baile, snow, vapor, stormie wind, mountaines, trees, beasts, creeping things, sowles, Kings, Judges, old and soung, to hold up the song. Muses and Paul would lay out in ransour their part of heaven to redeeme Gods glory, and salvation to the Lords Church; the Martyrs desired that their paine & torment might praise and exalt God; How broad, how Catholick and publick was his spirit who said? 1 Cor. 9, 19. Though I bee free from all min,



yet have I made my selfe servant unto all, that I might gaine the more, 20. And unto the Tewes, I became as a Jew, that I might gaine the Jewes. to them that are under the Law, as under the Law, that I might gaine them that are under the Law. 21. To them that are without the Law. as without Law, (beeing not without Law to God, but under the Law to Christ ) that I might gaine them that are without Law. 22. To the weake became I as weake, I am made all things to all men, that I might by all meanes fave some; A publike spirit is not himselfe. hee is made a Jew, a Gentile, a meake man, not a meake man, hee is made Law and Gospell; hee is made a bridge over a River that the Church may goe over him drie; hee complyeth with all who but lend out halfe a looke to Chrift, and hee is in a complement of grace a fervant to all. 2 Corintb. 4. 5. Wee preach not our selves (except wee preach our owne sinnes, our owne condemnation by nature, and that wee under-preach all eminencie in our selves) but our selves your servants for Christs sake: yea your servants servants for Christ; See the Complement of a publick heart, of one who is willing to sloope, and put his head and haire under the feet of the Church, and of the poorest and most despised passenger who makethout for heaven.

Use. Then Grace maketh men rich Parliament men, and there is a wide difference betwixt a publick man, and a publick foirit; all Parliament men are publick men, but they are not all publike spirits, else so many of them would not have deserted the publick, and runne away from Christs Colours, to seeke their owne private Idols. Men voyd of grace make an Idoll of themselves, every wicked man is wholly himselfe, and wholly his owne, Phil. 2. 21. They all feeke their owne, not the things of Jesus Christ; hee who is for the Bridegroome, cannot bee against the Bride, nor against the Commonwealth; hee who is a Statesman of heaven, and knoweth savingly the fundamentall Lawes of Iesus Christ, the power, and prerogative royall of the King of Kings; hee who is acquainted with the frame and constitution of the Kingdome of finne, in his owne heart; hee who feareth God, who feareth his owne light, and is awed with the decrees and Lawes of an inlightened conscience, shall bee fast for the publick; and the man who selleth his religion

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and his foule for his private ends, will foone fell his countrey, his Parliament, the Lawes and Liberties of the kingdome. Will hee put the Law of God, and the Crowne and Scepter of that princely Lord Jesus to the market, and will hee sticke, for his Court and honour, to fell the Lawes of England? and will hee forfeit heaven, and will hee not forfeit you all, and your Parliament and Liberties? O then bee intreated now to bee for Heaven, and Christ, as his publick State-wits, to convey decrees for Christs honour, for reformation (against Babylon and her sons) through this whole Kingdome. You have now power and opportunitie to fend the Glory of Christ over Sea, to all Europe; the eves of Nations are upon you, exalt the Son of God, thinke it not sweet policie to have peace with Babylon, and warre with God; consider if Church and State did ever prosper since the Queenes Idol of the Maffe was fet upamongst you; and what is your part when many Masses are now in the Kings Court at Oxford?

[ I make a Decree] There was a wicked Law and a curfed Decree made by Darius, that for 30 dayes neither Daniel nor any of Gods people should pray to God, or to any god save to Darius; Daniels enemies prevaile thus farre, that Daniel the Churches right eye now in the Court, should bee decourted and cast out to bee meat to beasts; Behold the artifice and fathomselse depth of Gods wisedome, who bringeth a contrary Decree out of this wicked Decree, even a decree for adoring that God of Daniel, whom

they had dishonored.

Doct. It is the art of the deepe wisedome of divine providence to bring good out of the sinnes of his enemies and the sufferings of his

owne.

Josephs brethren moved with envie, sell their brother, Potiphar casteth him in prison; the wisedome of God commeth in, in the game, and hee exalteth Joseph, and keepeth alive people in samine. Herod, Pilat, Jewes and Gentiles, crucifie the Lord of glory, the art of free grace, deepe wisedome in God must bee more then halfe play-maker here, and in this redeeme the lost world. The Chaldeans spoyle Job and plunder him, Satan maketh him an emptie house, and a childlesse father, merocy commeth up in the Theater, and free Grace maketh Joh an illustration.

illustrious and faire copy of patience and faith to all ages. Achisophel did, as many now with our King doth he gave wicked
counsell against the Lords servant and a just cause, divine justice
cometh in in the game, and Achitophel hangeth himselse.

The use of this shall answer two questions.

1. Why doth God suffer sinne to be, and so much sinne in England and Ireland?

2. Why doth bee suffer bu people in Covenant with him, to bee a

Land of bloud?

The former question is a generall, a wicked Marcion asketh, why the Lord, who foresaw the event, did suffer Eval and the Devil to conferre; and if he was able, why did he not hinder finne to be, except he had beene either envious, and would not or weake. and could not hinder the enters of finne in the World? Tertullian answereth, because the Lord is free in his gifts. answereth, Epift. 59. ad Paulinum, Quia voluit, because it was his will. Profper and Hilarius both with Augustine, fay: the cause may be unknowne, it cannot be unjust. Though it were in the Potters hand, to turne clay into braffe, yet his power should not destroy his liberty, to cause him to make a lame vessell such, as if it had reason and will to fall, it should not be broken. Why should Daniels enemies prevaile fo as to 'cast him to Lyons? that these knees that bowed often to God, and these hands which was lifted up to him, should be eaten with Lyons? O lame vessell beleeves beleeve, but dispute not. And the answer is cleare, sinne is the worst thing that is, but the existence of sinne is not ill: otherwayes (faith Augustine) God should never permit it to be. Yea finnes being in the World, is (filva justitie divine, officina gratie Christi) a field for the glory of revenging justice, and sinne is the workhouse of the pardoning grace of God. And therefore there be good reasons why the Lord should permit sinne, and such sinnes.

1. That there may be roome in the play for pardoning grace; the colour and beauty of free grace had never beene made obvious, in such a way, to the eye of Angels and men, if sinne had

not beene.

2. There had beene no employment for the mercy of a foul-redeeming Jesus.

3. We should not have had occasion in the cares of Angels,

to hold up for ever and ever the new Psalme of the Praises of a Redeemer.

4. By this nature, clay and fraile nature and selfe-dependence

is cryed downe, and God exalted.

5. By this, the humble love of the contrice and broken in heart is necessitated to kille the bowels of him, who bindeth up the broken hearted mourners in Zion, and furrows of blood put to reall acknowledgement of everlasting compassion.

6: Hence also are minors and poore pupils put to improve their faith and dependence upon so kingly a Tutor, as never enough lo-

ved and admired Fefus Chrift.

7. Hence, to the praise of grace, Satan hath faire justice, and that (in for a contradictoria) in open patent Court, when clay triumpheth over Angels and hell, through the thrength of Jesus Christ.

The other question is also soone answered: Why should the cause of

God hee so uppressed, and bis Churches garments rolled in blood?

But 1. God must bee knowne to bee God in his owne chaire of estate, and hee must bee the Saviour of Israel in the time of trouble.

2. Satan, Prelates, Papists, Malignants, shall bee under-workemen and kitchin-servants to him who hath his fire in Zion, and his survace in Jerusalem, to purishe and refine the vessells of mercy in the Lords house.

3. Christs Bride must know that this is their Inne, not their home, their Prilgrimage, not their Countrey; otherwise our Lord knoweth how to lead his passengers to heaven, not by Sea, but by drie land.

4. All must see that the losse of men is not the Lords losse, but

the Gospels gaine.

5. His glorious grace must bee commended who suiteth in marriage a spouse to himselse, in no place, rather then in the Fur-

nace, Efa. . 8.10.

6. Prayers and praises must bee the rent paid to him to whom belongeth the issues from death. The Lord hath a great worke now on the wheeles in Britaine; Bee very charitable of our Lords dispensation, though the slaine of the Lord bee many in England and Ireland, looke not on the darke side of Gods providence, or on the



the blacke and weeping side of his dispensation, widones are multiplied almost as the sand of the Sea, children weepe and cry, Alas my father! mothers in Ireland die twice, when they see their children slaine before their eyes, and then are killed themselves. Oh! (say men) why doth the Lord this? Behold the saire and smiling side of Gods providence; contrary windes from Rome, from hell, by the art of omnipotencie, promove the sailing and course of Christs ship.

t. God is now drawing an excellent portract of a refined Church, but with the Inke of the innocent blood of his people; fay not, What is ithe Lord doing? or is there knowledge in the Almightie? who hath given the Lord counfell? better wee hee his courtiers, then his

counsellors.

2. If wee love the dust and the stones of Zion, Psal. 102. 14. Christ is ravished with one of his Churches eyes, and with a chaine of berneck, Cant. 4. 9. God loveth his owne glory more ardently then I can love it.

3. The Church is dearer bought to Jefus then to mee or you; hee

hath given too great a price for her, to lofe her.

4. Rather when wee cannot see to the bottome of providence, believe upon plaine trust, and say as E(ay 8. 17. I will waite upon the Lord that bideth his face from the hosse of facob, and I will book for him.

Part. 2. [Inevery dominion of my kingdome.] This is the fecond part, wherein the parties to whom this Law is given, are expressed in their universalitie, as they are 30.25 To all people, nations, or law guages that dwell on all the earth, peace. Whence observe; That Nations without the visible Church never wanted meanes, either ordinary or extraordinary, to know God; though wee cannot in reason say that the Decree or Law of a heathen King is the Arminian universall grace, yet some meanes all have: And God hath laid open source Books to all Nations. 1. That book of creation of the Heavens

and his works, Pfal. 19. 1. The Heavens DETTION CELL The Book, and register the glory of God, Rom 1.20.

2. The booke of ordinary providence is a Chronicle or Di-

urnall of a God-bead, and a Teltimony that there is a God, Ad.

3. There is a booke of the extraordinary workes of God, and some report of the true God, upon occasion carried to Nations without the borders of the visible Church. As our text saith: and Ruchab saith, Josh. 2 10. We have heard how the Lord dryed up the red Sea, &c. But as children sport themselves and play with the pictures in a booke, and with the gold on the covering of the booke, and the ribbins, not knowing the sense and meaning of this book, so doe we sport our selves in looking on the outside of these three bookes, not searching in to read and understand the invisible things of God, his eternall power and Godhead, Ram. 1.20.

4. The booke of mans conscience, Rom. 2.14.15. doth speake of God, to all Nations, though now by reason of our sinfull blindnesse and dulnesse, that booke be uncorrected, and dimme-printed, written with white and watery Ink; so that we see not God distinctly in it. Yet all these source serve to make men without excuse, because, when they know God, they glorise him not as God, neither are thankfull, Rom. 1. 20. but this condemneth as to whom there is laid open a better and fairer and learneder piece, Psal. 19.7.

Vic. The Law of the Lord is perfect, converting the Soule.

Yea if Christ in the Gospell had not come to m, we should have had no sinne, (no evangelick guilt of unbeliefe) but now we have (nessan) no shift of Law, no cloube for our sinne. Hence though this Iland be in a more blessed condition by reason that the Sunne shineth in his strength and light in our Meridian, (God harb not done so to every Nation, Psal. 147. 19. 20.) yet by reason of despiting salvation in this day-light of the Gospell, we are in a most dangerous condition.

1. Because Sodomy is not so hainous a sinne as unbeleese, and the despiting of the Gospell, Math. 10. 15. For Evangelick unbeleese, is against the flower and Garland (to speake so) of the excellency of God, not onely against a Creator, but against a Saviour, and against those most lovely and sould-ravishing attributes of God his mercy, goodnesse, free-grace, longanimity, parience, bowels of compassion, and therefore an unbeleeving Covenanter with God

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God in England and Scotland, is to looke for a hotter furnace in the lake of fire and brimtone, than one of Sodome and Gomerab.

2. Because there is some exception against the Law-vengeance, for the Gospell is a cleare exception against those who are under the Law-curse, Joh 3.16. But there is no exception against the Gospell-vengeance: this is a yeare and age, and Eternity-vengeance, for the sinall rejecter of the Gospell hath not a Sacrifice for sinne to looke to, as the Law-breaker hath, Heb. 2.1, 2. Heb. 10. 26, 27.

3. The rejecting of the Gospell is a fighting against the Spirit of the Gospell, whereas the law is but a letter: and unbeliefe is a sinne against the holy Ghost, though it be not alwayes the sinne against the holy Ghost, therefore are the despiters of the Gospell, kept, as desperate robbers are, to the judgement of the great Court day, and chained up and settered to the last and terrible vengeance. 2 Thes. 1.8, 9. Den. 32.22. Heb. 10.26.

O tremble and stand in awe of this high treason, for your sinne is not like Sodomes, nor like the despising of the religious decree of such an heathen King as Darim. But ere I proceede, it may be asked, Is unbeliefe a greater sinne then Sodomie which hath a cry up to heaven, unbeliefe soundeth no such cry

to heaven?

I answer. Haynous sinnes against the second table, are borne with a shout and a cry in their mouth, and are very broad-faced and bloudy, and have more of a naturall conscience in them, because the duties of the second Table are written in our heart in fairer print and in a bigger Character, then the duties of the first Table. Therefore naturall men can heare the cry of these sinnes, and that is our corruption, that a man is more wounded in minde, if he offend his earthly Father, then if he blaspheme his heavenly Father, the great and eternal! Jehowab. But the duties of the first Table are written in our heart, by nature, in a more divine and obscure way, and hath lesse of naturall conscience, and the principles of the Gospell are not written in our heart at all, at least as they are evangelick, we know them not but by revelation, Gal. 1. 15, 16. Mat. 16.17. and therefore finnes against the Gospell are borne dumbe, and being more cleanely and spirituall sinnes, they have no **Shout** 

shout or cry against the conscience, except in so farre as they are enlightened supernaturally, in whom unbeliefe hath a stirring and a paine of conscience. Hence observe a considerable difference by the way, betwixt the natural and renewed soule. A natural man may be pained in conscience with paricid, roberies, asts of cruelty, but never shall you heare him troubled in mind with unbeliefe and doubting of a God-bead, and the soules immortality, as Judan was wakened in conscience for bloud and treachery against his innocent Master, but not for unbeliefe, and blasphemy, whereof he was guilty in an high measure. But the renewed are troubled with spiritual sinnes, which are onely discerned by a spiritual and supernatural light, as with unbeliefe, ignorance, security, wandring of heart in Prayer, doubtings of a providence that ruleth all.

Also it may be questioned, how it commeth to passe that God sendeth not sufficient helpes to all Nations, that they may

come to the knowledge of the truth and be faved.

I answer shortly. It is enough that he giveth sufficient meanes in this sense, that Gods justice is cleared, and men are without all excuse, in that they wilfully lose themselves. 1. Men are not formally guilty because they are not saved. Nor 2. are all men guilty because the Gospell commeth not to them. Nor 3. are they all guilty because they believe not. For bom shall they believe in bim, of whom they have not heard? Romans 10. 14. but they are guilty because they doe not use that which is given them for God.

Object. 1. But God gave me no more grace, and what can I die

without grace?

Answ. This argument toucheth those who heare the Gospell, as well as those who never heard of it. And it is a chiding with the soveraigne Lord, because he gave not efficacious grace to all. And Patrons of nature, and Arminians are no lesse straited with this incomprehensible dispensation of God then we are.

Object. 2. But if I had had fuch grace on God gave to Peter, I should

bave beleeved.

Answ. It is the carnall mans argument, Rom. 9. 18, 19. If bee bave mercy on whom he will. Hee cannot bee angry against mee, who do not believe, for no man resistest his will. Yea, but as the elay



thould not dispute with the Potter; so the clay having a corrupted will, doth wilfully refuse to believe, and the creatures willing disobedience, and Gods free decree of denying grace doth meet in one, for which cause the creature is justly condemned.

Object. 3. But more grace fould make mee beleeve, and more grace God

denyeth to me.

Answ. It is easier to complaine for what wee have not, than thankfully to use what wee have. If the creditor crave the payment of ten thousand pounds from a Land-waster, it is bad payment to say, You are to beebtamed, that I pay not, because you lens mee not treenty thousand pound.

Object. 4. But I have a firing inclination, and cannot refift when I am

tempted.

Answ. Olame vessell, tremble, but dispute not. 2. It is lawfull to complaine and figh under those fetters, Rom. 7. 24. but unlawfull to chide and excuse sinfull rebellion.

Part. 3. That men tremble and feare before the face of the God of Daniel.

In this third part wee have to consider these two: First, Who commandeth trembling and feare.

Secondly, The thing commanded, trembling and feare.

1. The Commander is Darius, but whether converted, or not, is a question. I thinke there is no ground to hold that hee was a converted man 1. Because all that he commandeth is trembling, and teare of God, upon the occasion of a miracle, the positive worthip of God is not commanded. 2. Hee calleth not God, his God, but the God of Daniel. 3. Hee acknowledgeth Daniels God, to beethe living Gid, but doth not command that hee onely shall bee ferved. and all dead Gods cast off. 4. The Babylonish History sheweth hee ftill kept his idol-gods. 5. The rife of this Proclamation is a miracle, and fuch as breedoth eather a fervile feare than a filiall adoring of God. 6. There is nothing here of the meanes to instruct his people in the knowledge of the true God; And to command Religion without information of the minds, is rather Tyranny over the conscience, than true zeale: Hence invenued men may out of the dominion of a convincing light, bee torad to acknowledge the Lord when yet the will and affections are not subdued to the knowledge of God. Hence I expresse my thoughts in this point, in these affertions.

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1. Affertion. The naturall conscience is not its own Lord in knowing, beleeving, and confelling fomething of God. For, first, Devils believe there is a God, but they tremble, Jam. 2. 19. They beleeve against their will, as a man condemned to death for a crime. beleeveth heemuit dye, but his will is opposite to his faith. Inda awaked cannot chuse but beleeve a vengeance-Light is a King and a conquerour sometime. 2. You feldome find but enemies have given a tellimony, now or then, for God. Exod. 14 25. Let us flee. (lay the Agyptians) for the Lord fighteth for them, against the Agyptians: Pharaub being maftered in confcience with the Plague of haile mingled with fire, faith, Exod. 9. 27. I have finned [ this ] time : The Lord is righteoms, and I and my people are wicked: Dent. 22. 31. For their rocke is not as our rocke, our enemies being Judges: Pfal. 126. 2. Then faid they among ft the beather, the Lord bath done great things for them. Sauls conscience speaketh truth, in a dreame, through his fleepe, though he went to bed againe, 1 Sam. 24. 17. Thou art more righteous then I, to speaketh hee to David. The Devill can say no otherwayes, Luk. 4. 34. I know thee who thou art, the buty one of God. Pilate mult fay of Chrift, I find no fault in him. Caligula his feare must make his faith a lyar, and when hee heareth a thunder, fay, Mine eares beare the God which my beart denyeth to have any being. Nero can not say but hell is begunne in his toule before the time. The Apostat Julian faid, Vicisti tandem Galilee, At length, O Telis, thou are victorious. Paul the third, a monster of men, faid dying, I fall now bee resolved of three things; 1. if the soule bee immortall; 2. if there bee a God; 3. if there bee a bell. Plinise the 2. wrote to the Emperour that Jefus Christ was a great Prophet and a holy man. Many Papifts of old gave tellimony that the Waldenfes were holy men. Many at Rome, faid Luther, was for the Truth, and counselled that Leo the tenth would reformethe Church, as Guiciard. bift. 1. 3 faith. Malignants on their deathbed have faid, the Parliament of England is for judice and religion, and Scotland contend for the puritie of the Gofpeland let but adversaries aske at their conscience in cold blood, whether the world, and their owne ease, or thetruth of God bottomed their conscience in following the wayes of Cavaliers, and aske, on whose fide are lies, perjury, blaspheming, mocking of godlinesse, the idolatrie of the masse. . Affertion

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Affertion 2. The will and affections have a dominion over

conscience in many things; in that,

1. There is a Covenant betwixt conficience and concupiscence, while (as Chrysosome saith) Men believe not what they know, but what they will, and will is halfe play-maker in their faith, 2 Pet. 3.5. of this they are willingly ignorant, excellently is it said; Jer. 9.6. The in deceit they refuse to know me, saith the Lord. The

will hath a pack-pull on the minde. Light and malice, mind and will are vowen through other, the wills malice foureth and leaveneth the minds light, as rotten matter mixed with good wine over-

maltereth it, and taketh taft and colour from it.

2. The will and affection hath power to suspend the acts of confidering of Christs excellency; 2. finnes horror; 3. truths beautie; 4. the sweet peace of obedience to God; 5. the eternitie of heaven and hell. Ho. 7. 1. The theefe commeth in, and the troopes of robbers spaile without, and they say not in heart, that I remember all their wickednesse. The will and affections should ingage and take the mind furetie and obligged to confider of God and his wayes. But it is here as when a merchant commeth in, and overbiddeth the cultomer, and causeth the seller and the cultomer part company. When the mind is upon this or the like: What shall the wrath or the finiles of a King doe to mee, when my eyestrings shall bee broken? What thoughts can I have of gaine, luft, pleasure, Court, when wormes shall make their nests in my eye-boles? In these, affections come in and divert the mind from such pretious thoughts; and here bee two errours in the will: first, a fort of wicked diverting of the mind from necessarie truths. Secondly, an evill berefie, when faith and divinity is swallowed up in the will and affections.

3. The will and affections resist truth in the mind, as AE 6.10. The adversaries could not resist the wisdome and spirit by which Stephen spike; then their mind was convinced, AE. 7 51. You doe alwayes (saith Stephen) resist the boly Spirit. Behold, they could not resist

light, yet they doe of malice relift light.

4 The will and affections can imprison and cast in setters truth, Rom. 1.18. They keepe the truth of God captive, or in bonds: though truth sometime break the setters, and bolts, and escape, and come out to a consession, yet they apprehend Truth againe, and lay it in setters.



Assertion 3. The onely saving grace of God, insused in the mind, will, and affections, doth subdue the conscience to truth, and obedience of the truth. Grace is the greatest conquerour of all. Jer. 20. 9. I was weary with forbesting, and I could not stay. Act. 4. 20. Wee cannot but speake the things which wee have seen and heard. New Wine must have vent.

Use 1. Wee would beware of sinnes against light, these are under water in the ship, and are sinking sinnes, a Reformation hath been calling on you, and offering it selfe to you these source score yeeres, and men have been saying, It is not sime to build the bouse of the Lord: and consider I pray you, how searefull it is, for men not to stoupe and fall downe, as taken captives to the truth of God, for every thought should bee brought as an apprehended Souldier, and a captive to the obedience of Christ, 2 Cor. 10.5. and specially the land is to bee humbled for such sins as by the light of the Gospel hath beene cryed against, as suxurie, vanitie, pride, and fulnesse of bread, uncleannesse, swearing, lying, unjustice, oppression, but especially multiplied Altars, Idolatry, superstition, wil-worship.

Use 2. The honorable Houses are to beware of the halfe reformation of Darius; nothing more odious to God then,

1. A negative devotion: Nebuchadnezzar thinketh hee hath done all if nothing bee spoken amisse of the true God, Dan. 3. 29.

2. Agrippa his almost a Christian is not a Christian at all, Ier. 3.10. Tet for all this her treacherous sister Judah hath not turned to mee with her whole heart.

3. God detefteth lukewarmneffe, and coldneffe in his matters.

4. Hee hateth a mixture, it is a marke put on Samaria, 2 King, 17.33. They feared the Lord, and served their owne Gods; this is that which bringeth the stretched out arms of the Lords sury on the land, Zeph. 1.5. because they sweare by the Lord, and by Ma'com, and because the people batteth betwixt the Lord and Basl, I King. 18. 21. and it is Jehn his reproachfull reformation, 2 King. 10.28. Thus Jehn destroyed Baslout of Israel. 29. Neverthelesse bee departed not from the same of Jeroboam the some of Nebat; O how searefull to bee under this? hee is for the good cause, neverthelesse hee knoweth nothing of the power

power of Religion, so her is right in the house, neverthelese bee complained much with Malignants. It is knowne to you all when the whore of Baby'on was cast out of the Church, that shee lest behind her a gold ring, and some love tokens, I meane Episcopacie, and humane ceremonies, this was the whores policie to leave a token behind her that she might finde an errand in the house againe, and shee was indeed returning to the house to demand her love-token againe, but it shall bee heavenly wisedome to make a perfect reformation, keepe nothing that belongeth to Babylon, and let not a stop to bee a corner-stone or a foundation bee taken out of Babylon for building of the Lords house, for they are cursed stones.

[That they tremble and feare] In Part 2. of the third member of our Text wee are to consider that Jahovah is to bee looked and served with feare and trembling, upon these six grounds all applicable to the present condition of times.

In Hee is a great God, fer, 30, 6. For as much as there is none like unto thee O Lord, show art great, and thy name is great, who would not fearethee, O King of Nations? Jer. 5, 22. Feare ye not mee, saith the Lard; will yee not tremble at my presence, which have placed the sand for the bound of the Sea, &c. Alas wee fancy to our selves a little God, and a great mortall King, therefore wee tremble at the one, and seare not the other; so when wee have to doe with an earthly power, the soule is servilly timorous, when wee have to doe with God, the conscience is all made of stoutnesse.

2. The somes of the Land should make us tremble, Efa. 24.16. But I said, my learnesse, my learnesse, we entro mee, for the ireacherous dealers dealeth treacherously, ler. 23.9. My heart within mee in broken, all my bones shake, &c. Pfal. 110, 53. Horrow, bath taken hold of mee, because of the miched that keepe not the Lam; What should the somes of Court, of Prelates, make mee tremble? are they my somes? Yea 1. every some that I am not grieved for is mine. 2. Hee never mourned for his owne some, who is not humbled for the somes of the Land. 3. A gracious Samuel will owne the some so Saul.

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3. Gods great workes call for trembling, Habit. 3. The Prophet confidering Gods walking shrough the red Sea with his birles, maketh him fay, though it was a worke of mercy. 2.16. When I beard it, my belly trembled, my Upper antiered rotten nelle entered into my bones, and I trembled in my felfe. O trenible at this Lord, who hath, I. Wrought State-miracles, if not miracles in nature; hee hath consulanded the Sunne of right teousnesse to stand still in the Meridian of Britain, 2. Hee hath divided our red Sea. 3. Hee hath brought us backe from the bordell-house, and renewed a Covenant with us. 4. Our enemies are fallen, and those are inlarged who were banished, imprisoned, vexed by Prelates for the havnous crime ( as they thought ) of pietie, holineffe, and orthodoxie. Tremble at his goodnesse, fe me the Lord and bir goodnesse, Hos. 3. 5. Rejoyce in trembling; Plat 2. It. An ingentions mind feat reth debt, mercies tendred to us are debts fring on tist O' how thall wee repay him? what thall wee render to him? Are wee not Banckrupts to mercy and the goodnesse of especieth into an hadge it is line a

4. Tremble at God sjudgements, Pfat. 179. 128. Aty 11.18 trembleth for feare of thee, and I am affraid of thy indgements. Ier. 4. 19. My bowels, my bowels, I am pained at the very bears, my beart maketh a noyfe within mee, I cannot hold my peace, because thou bust heard, O my soule, the found of the trimper, the darme of warre. Here is a walt field of crembling. God in Germanyis God to bee feared in all places, for in thefe lands the wife could fearle have the halfe of her husband to burv. the best halfe hath beene blowne up in the aire with fire worke. 2. Horse hath beene esteemed good meat 20 fr Treand the mothers have heard their young children aske mera cy at therebell with his Skainzer cutting the throate of her fonnes and hath not the Sword multiplyed Widows, and mulciplied. Orphans in this land? It is fearefull to man to bide it out as a warreg whether Gods difpleaftire will or no more, that which perificit . it is fail, on to

wee are exceedingly to tremble at his anger, Amos 3. 8. The Lyon barb roared, who would not feare? When God doth but

but seeme to bee angry. The children of God have been diffracted, and almost besides their wits with Gods terrors. Plal. 88, 15, and they were scarle in the suburbs of hell. Is there not cause to feare, if any of the land breake the out of God, that the flying roll and booke of vengeance tremi cubits long, and ten enbits broad foall enter into fuch a mans boule and remaine in the midft therein and fall confume it both timber and stones? Zacb. 5. 4. when God declareth himselfe angry. mountaines and hils do tremble, Plal. 114.3. The Sea family and fied, Fordan was driven backe. 4. The mountaines skipped like Rammes, and the little bills like Lambes. 5. What ayled thee O thou Sea, that thou fleddeft? thou Fordan, that thou wast driven backe? v. 7. Tremble thou earth at the presence of the Lord. Hab. 3. 10. The mountaines fam thee, and they trembled. That God is now angry, it may appeare; 1. Because your adversaries never prospered in any warres before, and now the Lord hath girded them with strength. 2. The godly man is taken away. it is cleare then there is evill comming, Efa. 57. 1. Mich. 7.1. When an old sheepe fleeth into an hedge, it is like a storme is comming. 2. There be more bloodfied then would have recovered the Palatinate.

6. Wee are to tremble when the Lord is like to departs and that Christ and the Gospell shall depart from this kingdome, is intended by Papilts and Prelates, for the extirpetion of Protestants and Protestant Religion is the defigne of Babylon and of those in whom is any of her spirit; and confe der what this is, Hof. 9.12. Though Ephraim bring up children, vet will I bereave ber of them, that not a man shall bee left; that is a fad condition : but this is a fadder case comming, alle woe bee to them when I depart from them, Zach. 11. 9. Then faid !, I will feede you no more. Nay but (fay fome) wee are not to tremble at that, if the Gospell bee removed, and Popery come in, wee shall have the good old world, and plentie of all things; Take heed of that good old world, in these same words, I will feed you no more, that which perifheth, let it perifb, and that which is cut off, let it bee cut off, and let the reft eate the flesh one of another; woe, woe to the Land if the Lord depart

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from us, and remove his Kingdome: this is worse then the Sword, therefore lee Christ have welcome in the land, and his Throne be exalted, and his Temple, builded, that hee may delight to come and fill the Temple with the cloud of his glory.

That they tremble and feare. Darius requireth outward subjection to the God of Daniel, even trembling, and inward subjection, feare; and both being put together hee then would teach that the true God should have the highest bentill and outmost pitch of the strength of the affections of feare, desire, joy, love, &c. Hence it may be questioned, whether or no affections in their highest pitch are conducible in Gods service.

I answer in these Affertions.

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berate acts of understanding, doe overcloud and mist reason, and marre the acts of beleeving in God, and serving and obeying God, Luke 24.41. The Disciples believed not for joy, and wondered: So hungring for Christs presence doth sometime hinder faith, and this is seene here, war misere expire ut vix credam, I so eagerly long for Christ, that I believe never to enjoy him.

2. Affertion. The more grace, the leffe passion; I meane the less inordinate affection; this is cleare in Christ Jesus, in whom was the sulnesse of grace; and therefore affections in him were rather actions, then passions, John 17:3. Jesus prosent in spirit and was troubled, therefore in less the troubled himselfe, Christ did call upon forrow to rise, and forrow in him did not arise uncalled, affections in Christ were servants, in us they are masters. There is much the our bottome, even when our affections are signed in the brim, especially the sensitive part is clayie and drimly water.

2. Grace is a good stirseman, and overmastereth passion, and reason, in the renewed man, is made a masse of Grace; and the most mostisted have most reason, and strongest light, Romans 8: 7. The cannal minde (that is, the unmortified mind) is ensuite with God, Philippians 3.8.

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Tea doubtlesse, and I count all things losse, for the super-endtent knowledge of God in Christ Jesus my Lord. Then the war dead to all his priviledges, that hee might excell in the knowledge of Christ; and where there is little or no mortification, there is little or no heavenly light: therefore, 2 Pet. 3.5. walkers after their lutts, and mockers and scotfers at the day of Christs second comming are millings in norant and brutish in that which they should know, and so there is as much Clay in the Fountaine as Wanter.

fonce fay of the Square that light is not an accident of the Sunne, but the effence thereof, so as the Sunne is but at masse and body of pure lighe, so is faith a Globe of heavenly light of reason. The believer is the most reasonable man in the world, hee who doth all by faith, doth all by the light of sound reason, and Panl, 2 Thest. 3. prays eth to bee delivered from unreasonable men; but how unreasonable because v, 2, they have not faith; faith is a beame of heavens light; Idolaters are farre from faith, and so they are caused and superlative in passons of anger, hatred, envie; for this cause Babylon is fat with drinking much blood. When mortification is commanded, Rom. 12. 1. it hath the name to bee called reasonable fervice to God.

fection in the action, the better's Bett if it bee not done in the light of faith; the action is the work. John caffeth downe Alkars from angenand funy, not from faith, Hereitah matter Alkars from the light of faith and zeale. If a frong this decision the light of faith and zeale. If a frong this decision the better for two sprinciples of grace in Hereitahs, and bester then one carnall principle in John. In reformers of the Lords house, and in those who purge the Temple, and cast out the hope and the felleby there is sould be trong affections to filosey story, at ale; but all these are bad principles if therefore not officer light of found faith in reformers, yet a cast in is here need fallin In actions of the

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fecond table where our felfe, or our neighbour, and not God or Religion both places, the higher bentuthe affection bee, the action is the works; duties to Printe parents, husband, wife, children, Parliament, require not all the love. all the feare, all the joy, halfe love is belt here, and it is good that love, feare, joy, delire, anger, goe by ounce weights: but reformation, God, Religion calleth for all the bears, all the fonte, all the frenath, Plat. 4002. Davids foule and his field are allowed in teeking after the living God, to long, to faint, to cry out with a front for the living God; to more affection should bee for Christs fundamentall Lawes, for Religion, then for the fundamentall Lawes of a Kingdome, or for the power and priviledges of Parliament, And it is cleare in ill actions, the lelle affection the better & Pilats flaving of Christ, had lesse hatred and envie, then the Scribes and Pharifees killing of him, and the more innocent that the affection bee, the bad action is the leffe evill; feare is a more innocent affection then hatred. These who out of feare desert the Lords cause, are not to bee punished in that degree with those who out of malice and hatred to the truth joyned to the Malignant faction. However, God challengeth the floure of our affections, and it is a sweet thing to found the vigour and floure of the affections upon God, and if you had ten tongues to speake for God, a hundred harids to fight for him, many lives to lofe for him, Additubbels wisedonie tolimploy in his ferrice, except you engage the heart and affections in his service, you dee not thing to him. If Prelates, Papills and Malignants bee hated onely as hurtfull to your State, to the gaine and externall peace of the Common-wealth, and not as Gods enemies, as Idolaters, as they are under the King of the bottomlesse pit, the Antichrift, and Comets who borrow light from that fallen Starre, and not as fervants to our King the warre is shedding of innocent blood; heart reduplications in the affections doe mightily invert the nature of actions; Jebu, 2 King. 10, 30, 31. did right in the light of the eyes of God, and did to the boufe of Abab according to all that was



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in Godsheart; yet because hee did it with a crooked and bestard intention, for his owne honour and Idol ends, his obedience is Hof. 1.4. murther before God.

Part 4. [ The God of Daniel. ] This is the fourth point confiderable here. Darin fpeaketh of the living God, as naturall men doe, with a note of eltrangement of affection, be applyeth him to Daniel as the God of Daniel, but applyeth him not to himselfe, as making him his owne God, but rather doth infinuate that hee had another God then Daniels God: So doe naturall spirits destitute of faith stand afarre off from God, and bide at a distance with God, whereas onely faith can claime interest in God, and father it felt upon the Lord. Laban Speaketh thus to Faceb, Gen. 31, 20 The God of your father fake to mee yesterday. Exod. 8. 10 Pharaoh called for Mojes and Aaron, and faid, Goe yee facrific to your God in the land, I King, 12. 6. Feroboans faith to the Prophet, Entreat now the face of the Lord thy God, and pray for mee; and Rachab speaking in the name of the weople of fericho faith, foft, 2. 11. For the Lord your God hee is God in the beaven above, and in the earth beneath unbeleete maketh the unbeleever that which hee is, even a baffard and flranger, not a some nor an heire; whereas Faith challengeth right and heritage in God, Plalme 5. 2. Hearken unto the vove of my cry, my King and my God, Plalme 7. 1. O Lord my God in the dee I purismy truft. The Lord is my frength. The Lord is my rocke, my fartreffe, and my deliverer : my God, my frenoth in whom I with souft , my Buckler and the borne of my istration, my high tower; here bee nine relations, nine My'es 2 Chron. 20. 12. Our God, wilt thou not judge them ? Exra, 9. 6. O my God, I am aformed, Gc. Daniel o. 4. And I prayed umo the Lord my God: the three Children fay, Daniel 3.17. Our God is able to deliver us, Job. 20. 28. Thomas faid, my Lord. my God. D.miel here is made proprietor and heritor of the true and him God and Danim and all his people have their owne Gods called the Gods of nations ; and Darius puteth it as a ground that the God which any man ferveth, and trusteth

Pial. 18.1. 2.

truleth in, hee hath a relation to him, as to his owne God: every min may by Law claime what is his owne. Hence are these two questions to bee discussed.

1. Quift. Whether Application bee effectiall to Faith or

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2. What ground have those who beare of God, and those within the vifible Church, to call God their God.

For the discussion of the first, these following affertions may

refolve us.

1. Affertion. Faith is more then a naked hungry and poore affent to the truth, there is in it a fiduciall acquiescence and a leaning upon Tehovah, expressed by divers expressions full of marrow, as Pfalme 22. 8. Hee trufted, the Hebrewes fay, bee rolled himselfe on Jebovab; which is when a wearied man sweating under a burden catteth himselfe and his burden both upon a place or a bed of reft אל־יחונה as that Pfalme 55. 22. cast thy burden on Febouah, and 1 Pet. 5. 7. Roll all your care on him, Pfalme 37. the Chaldee Paraphraje faith on the place for bee rolled bimfelfe on God I pake prailes to God, which holdeth forth that faith is a worke of the heart and affection, rather then of the mind; Su Pfalme 37. 5. religne, and give over, or roll over thy wayes to the Lord, as Ferom doth well turne it; bibl. Complutenfe, flee in to Jehovah. Plalme 18. 18. They prevented me in the day of my calamitie, but Jehovah was my flay; referring this to the Lord his bearing up of Devide heart in his trouble (which in reason cannot bee denyed) was is, (as Arias Montanus turneth it ) fulcrum; Junius, soipio, or baculus;

the Seventie Interpreters ainchesque, the Lord was Davids thay and his staffe: so is the word med, Efa. 3. 1. The Lord taketh from Judah the stay and the staffe, and it is not evill that Christ is the sinners stay. And the lamed mans staffe, Es. 26. 3. Thou wilt keepe him in perfect peace, whose minde is stayed ( as a bouse bolden up by a proppe ) on the 112. Pfal. hee that feareth the Lord is not affraid of ill tidings, be-

because bis beart is fixed; is Too leaning on the Lord, and beleeving is not simply in the word, a giving credit to God, in what hee faith, but it is when men put their weight on God, as Efay 10. 20. The residue of Ifrael shall leane upon the Lord, the buly one of Ifrael: and to is the word. Micab 3. 11. They leane upon the Lord, faying, Is not the Lord among ft is? and faith is tearmed, Hebremes 11. 1. inth (out vor unosans the subfance of things boyed for; some doe not ill expound it to bee the Pillar and ground-stone of the foule in expecting good from God, and to is it the buckle of faith, Ephel. 6. 16. and these two words fay that Faith is a most valiant Souldier which yeeldeth not to that which commeth against it, but that the beleever, when hee is killed and fallen, doth still stand and live. Doeg is thus made a wicked man, Pfalme 52. 7. Loe this is the man that made not God bis frength; Mabbuzzo his fortitude, faith Jerome; and in the matter of giving allent to truths: Consider in this comparison, how Faith layeth it selfe upon God; there bee fix men condemned to die for treason. The King sendeth a fealed pardon to one, all the fix reade the pardon, and all beleeve it is the true deed of the Prince, but five of them doe beleeve it with forrow, and no love to the Prince, because their names are not in the pardon, but the pardoned man beleeveth it not onely as true, but his heart cleaveth to it with a heat and warmenesse of soule restine woon the grace of the Prince, fo doth the beleever thrust his heart upon Christ and his free grace, and hath a foulkindnesse to the promises, when hee heareth them, which is not in these, who onely take the word as true, Cam. 8.5. Who is flee that commeth up out of the Wilderneffe affectating, or neighboreth berfelfe upon ber well-beloved? Faith maketh Christa neighbor and a companion to the foule, and therefore here must bee an Application of the heart to God in Chrift.

2. Affertion. Some even deserted and missing the Lord to their feeling, may, and doth apply him to themselves,

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as their owne Lord, Pfalme 22. 1. My God, my God, why bub thou forfiken mee? Canticles 5. 6. I opened to my well-beloved, and my well-beloved had withdrawne himselfe, then a God biding bimselfe and withdrawing his felt love, to my faith may bee my God, Efry 49. 14. Zion faith, My Lord bath forgotten mee: fo Mary Magdalen faith, John 20. 13. They bave taken away my Lord, and I know not where they have layd him: then hee may bee a forgetting and taken away Lord to my feeling, and yet to my faith also my Lord; as though I were in Hell and Christ in Heaven, I may believe and apprehend the relation standing to mee, as the wife may believe that the angry and the forfaking husband is still her husband; Gods glooming sometimes doth not breake the relation of a Lord or Saviour to mee, no not in my apprehension and feeling.

3. Afferion. To believe that God is my Lord, who from eternitie did choose mee, and of intention sent Christ to die for mee, is not essentiall to saving saith; for the doubtings of many believers who dare not say (hee is my God) and yet dare not ressource God, or give over their claime and interest in Christ, doth evidence manifestly that such doubting ones doe also believe, though they cannot believe so much as appropriation of Christ as proper possession. Hence two cases they bee in, who thus doubt.

I. They believe but in the darke, they flay on Jehovah, and yet fee no light, Efa. 50. 10. as children fay their lesson sometimes without their booke, and as those who are in the darke make their hands serve for their eyes, and grope with their hands stretched ont, when they cannot see with their eyes.

2. They bee ready to halfe the Covenant, and to divide it betwixt God and their soules, and believe God to bee a father, and yet dare not say they are Gods sonnes, so the Prodigall divideth as it were the relation of a father, from the relation of a sonne, which is the bad Logicke



of unbeleefe, Luk. 15. 18. I will erife and got to my Father, and say Father, I have sinned against thee; then hee beleeved him with a broken and halting faith to bee his Father, yet his petition saith hee did not fully beleeve himselfe to bee a some, and therefore hee craveth a place in the house inseriour to a sonne, 19. Make mee as one of the biredservants.

The other question is, What warrant hath any weake doubter to believe that God is his God in Christ. And there bee two grounds on which the doubt is bottom-

ed.

1. No man knoweth whether hee bee elected or repro-

bated, when hee is first charged to beleeve.

22 The Lord is not really (a parte rei) the God and the Lord of the thousand part, who heareth the Gospell and are condemned, because they believe not on the onely begotten Somme of God; I set downe these Assertions for an answer.

ther a poore foule would have Christ or no, (for there is no question of that) as if hee would have Christ to be his God, in his owne Legall way, that is, if hee would first bee holy and worthy, and then take Christ for his Sa-

viour.

2. Affertion. Gods decree of election or his intention to save mee, is not the proper object of my Faith, but rether of my sense and seeling; wee goe mightily beside the line, in the method of beleeving, when wee goe to beleeve at first Gods intention to save mee. The order is, being humbled for some, wee are to adhere to the goodnesse of the promise, not to looke to his intention to persons, but to his complacencie and tendernesse of heart, to all humble somers; So Paul, 1 Tim. 1-15. embraceth by all meanes that good and faithfull saying, Jesus Christ adme to save sinners; before hee put himselse in as the sist of these sinners, as the condemned man beseeveth first the Kings grace and elemencie to all humbled supplicants,

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who fueth for grace, before hee beleeve grace to himfelfe: and if this were not, the method of applying Christ were unreasonable. The woman discased with the bloody iffue, heard of Fifus, and therefore came and touched the hemme of his garment. What had thee heard? nothing of his exorable kindnesse and tender mercy towards herselfe. but towards others, and upon this beleeved; fo a Rope is call downe in the Sea, to a multitude of drowned men. and all are bidden, for their life, lay hold on the Rope that they may bee faved, it were unfeafonable and foolish curiolitie, for any of these poore men, now upon death and life, commanded to hold fail the Rope, to dispute whether did the man, who cast downe the Rope, intend and purpose to save mee, or not, and while my mind bee at a point in that, I will not put out one finger to touch the Rope; but foole, dispute with hands and armes, and lay hold on the remedy, and doe not thou begin a plea with Christ, and leave that question to another time. A Prince proclaymeth a free market of Gold, monies, fine Linnen, rich garments, and all pretious Jewels to a number of poore men, upon a purpole to enrich some few men, whom of grace he purposeth to make honorable courtiers and officers of Estate, all these men are now not to dispute the Kings secret purpose, but to repaire to the market, and to improve their Princes grace, and buy without money. Christ holdeth forth his Rope to drowned and lost sinners, and layeth out an open market of the rich treasures of heaven; doe thou take it for granted, without any further dispute, as a principle after to bee made good, that Christ hath thoughts of grace and peace concerning this, and doe but now husband well the grace offered, lay hold on Christ, ay while hee put thec away from him, and if there bee any queltion concerning Gods intention of faving thee, let Christ first move the doubt but doe not thou bee the first mover.

3. Affertion. It is true, your Christian name, John, Peter, Anne, Mary, are not in the New Testament, but here is as good



good and better, and a more individual defignation, then your Christian name, if thou bring sinne with thee to Christ, and there bee no man but hee hath this name, bring a lost foule with thee, Luke 19. 10. The some of man came to feeke and to fave that which was loft, Matthew 0.12. Christ faith, I am not come to call the righteous, but the simmers to repentance. Then if it bee faid, what is thy name, who lanest bold on Christ? there is an answer, my name is a sinner. 2. Leave, behind thee, righteousnesse when thou comment to Christ, thou mayst easily leave true righteousnesse behind thee, and come without it, because true righteousnesse of thy owne is a non-ens, and just nothing; and nothing is the proper heritage of the poore; bring want and povertie with thee, and there is another name, fay, Lord Jesus, my name is not in the royall promife of grace made to traitors and rebells against the Crowne of Heaven, but my name is povertie, they call mee want and necessitie; and all men hitherto hath these two names, sinners, poore and unrighteom; but 3. bring some feeling and sense, come wearied and laden, and then thou halt a third name. This is harder, yet it is amongst the most easie things required of thee; the Law which worketh, (if it were felt and heard) will worke this in thee, and though then thou want it, thou half that which is nearest to it, even sinne, for these two bee of one blood almost, to wit, mant of cloathing, and nakednesse, a beavie load, and a wearied body, and nakednesse is a neare friend to shame and cold, and povertie is very neare of kindred to hunger, hunger is come of that fame stocke and house, and if thou canst say, O Physician Jesus, my right name is sicknesse: O rich Fesus, they call mee mant; O bread of life, they call mee bunger, it is enough.

Object. 1. But it is not faith, but presumption, for mee without a warrant, and without Law or right to believe in a God,

who was indeed Daniels God, but not mine.

Answ. 1. Presumption is a sister to pride; if thou bee wearied and laden, thou cannot readily bee proud. 2. Thou askest a warrant of Law to beleeve in Christ? I answer by another

another question: What Law or warrant have countrey beggers to cry for Almes at the hands of the rich? often Acts of Parliament and Lawes are against begging. What warrant or Law have they to begge? let the begger answer it himselfe. I have no Law, (he can answer) but I am poore, I have nothing, and I cannot steale, I cannot starve; so by the Law of want thou restest upon felm Christ; I want all things, Christ hath all things and wanteth noting, and this is as good as any act of Parliament in the world.

Object. 2. Daniel was one of the righteous men on earth; Nosh

Job, and Daniel, were non-suches, Ezek. 14. 14.

Answ. The Cart wheele moveth, because it is round, not that it may bee round, but the sinner doth not beleeve, because hee is righteous, but that hee may bee righteous; it were a wicked faith, and it were to beleeve treacherously, to beleeve, because you are holy, or as holy as Daniel; faiths bottome is want, sinne, damnation; and the Kingdome of beleevers is but (as wee say) a nest of beggers.

Object. 3. But if I were worthy to believe and relie upon Christ,

I should then come to bim with some boldnesse.

Assoc. This is the Papists merit of congruitie, that wee will not come to Christ, while wee have an hire, and it is seeming humilitie, but reall pride; I will not come to Christs market, without money, you will not come to the sountaine, while your thirst bee quenched, nor to him who can give you fine Gold, and fine lining, while first you bee rich and well cloathed, and that is cursed righteousnesses, and unholy holinesse, that any soule getteth out of another then Lessa Christ,

Object, 4. But if I cannot come to Christ without sonse of sinne and povertie, then is my comming and my Act of believing sounded and bottomed upon something that I have before I come to

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Answ. This is the question betwixt us and Antinomi-



ning the authoritie of the Scripture; but I fay, as the Churches authoritie is not the formall reason, why I beleeve Scripture to be the Word of God, yet the Churches authoritie is not excluded from being a meane and motive. for, Romans Ch. 10. Ver. 17. Faith commeth by hearing, fo Christ himselfe is the formall reason of my Faith, I rett on Christ because hee is Christ; sense of povertie is a strong motive, for except I bee driven and compelled to come to Chrift, I shall never come; sense of povertic is not the foundation of the wall, yet it may bee a pinning in the wall.

D. Tobras Crofp. Christ exalted, 16.Scrm. 17.

Antinomians teach, that inherent qualifications and all worker of functification are but doubtfull evidences to un of our inverest Sem. 15 S.m. in Chrift, or that wee are in the flate of grace. What then maketh mee, John, Anne, by name, fure in my conscience that I am in Christ even to the full removall of all heart-

quellions ?

That which revealeth (lay they) my evidence of affurance, that I am my well-beloveds, and that hee's mine, is the Spirit freaking personally and particularly to my heart with a vay e, Some, bee of good cheere, thy finnes are forgiven thee; and this is that broad Scale of the Spirit making an immediate impression on my beant, reithout any begged testimony of worker of sunctification, which is the revealing evidence of my interest in Christ; and the receiving evidence is Faith, believing this testimony of the Spirit oneto because Gid: Spirit saith so, not because I have evidences or particular workes of fanctification, such as are universall obedience, fineritie of beart, and love of the bretbren.

But to speake a little of this for the times: The Papift is the backe Devill, taking away all certaintie of affurance that wee are in Christ, or that any man can know this. The Antinomian is the golden white Devill; a fpirit of Hell cloathed with all Heaven, and the notions of Free Grace; and first, the Well-head of all is, Free Grace in us is a dreame, sanctification inherent is a fiction, Christ is all, there is no Grace existent in the creature, Grace is all in Christ, and nothing but imputed righteousnesse, for if

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workes of tandification be not markes intelligible, or which can come in under the capacity of received light, to be known with any certainty or affurance, Is the joy and rejoycing that we have in the testimony of a good conscience, that in simplicity and godly sincerity, not with fleshly wisdome, but by the grace of God, we have our conversation in the World, 2 Cor. 1. 12. must be a dream. David, lob, Moses, Samuel, the Prophets and Apostles, their joying in a good conscience arise from doubtfull and conjecturall evidences: yea no man can fay in any affurance, (I beleeve in Christ,) (in the inner man, I delight in the Law of the Lord, \ ( I am crucified to the World, ) (my conversation is in Heaven;) for all these are inherent qualifications in the child of God, but they are doubtfull and uncertaine. How then bath God promised to love the righteous, to reward believing with life eternall, to give the prize to him that runneth ? &c. 2. The testimony of the Spirit bearing witnessets our spirit, that we are the children of God Rom. 8.16. is in this sence an immediate act of the Spirit, because reflex acts of the soule are performed without any other medium or meanes; but that whereby the direct acts are performed; I know that I know, I know that I believe, my fence by that fame immediate operation of the Spirit, by the which I know God, without any other light, teacheth me to know that I know God; even as by light I fee colours, but my common fense needeth not another Sunne or another light to make me know that I fee colours. The Lambe when it feeth a Wolfe, though it never did fee a Woolfe before, knoweth it to be an enemy, and fleeth; but to make it know that it knoweth the Wolfe, there is nothing required but the internall and common inflinct of nature. So when I believe in Christ, that habituall inftinct of the grace of God, aduated and frired up by the Spirit of God, maketh me know that I know God, and that I believe, and fo that I am in Christ to my owne certaine feeling and apprehension; but this doth not hinder, but the affurance of my interest in Christ is made evident to me by other inferiour evidences, 1 Joh. 2.3. And hereby we know, that we know him, if we keep his Cimmandements. By the keeping of Gods Commandements we doe not know simply that we know God, by certainty of faith. But we know that we know God thefe two waies : P. We know (the inflinct of the new man being firred up to action by that Winde which bloweth when and where it lifteth ) our knowing of God to be found, faving,

faving, and true. We doe not so much know our knowing of God. by this supernatural fense, as we know the supernatural qualification and fincerity of our knowing of God. So that we rather know the qualification of the act, that the worke is done according to God, then the act according to its substance, though we doe also know it in this relation, I Joh. 3. 14. We know that me have paffed from death to life, because we love the brethren: that is, our love to the brethren doth evidence to us both that we are trapflated to the Kingdome of grace, and also it doth evidence that that trat flation is reall true fincere, found and effectuall by love, and all the fruits of the Spirit, 2. By these workes of sanctification wee have evidence that we have interest in Chrift, not as by formall light suggesting to us that the immediate impression of this great and broad Seale of the King of glory and his personall and particular testimony is true; (for Gods Spirit needeth not another witnesse to adde authority to what he faith,) but because this conclusion, (Thou lobn, Ana, hast interest to Christ to the owne feeling ) must be proved by Scripture (except with Enthusialts and fanaticke Spiritualists we separate the Word and the Spirit ) therefore these workes of sanctification prove the conclusion confequenter by Scripture and sence, and so lead us to the word of promise, thus to prove this conclusion, (I John, Peter, Ana, have interest in Christeo my owne reflect, and private affurance; ) the major Proposition is made good by Scripture, the Assumption by fense, and the conclusion leadeth us to the certainty of faith in the promifes : as,

He that beleevesh, and maketh sure his beliefe, by walking not after the flesh, but after the Spirit, bath a cleare evidence to his owne feeling,

that he bath interest in Christ.

But I Iohn, Peter, Ana doe believe, and doe make sure my beliefe, by walking not after the flesh, but after the Spirit.

Therefore I lobn, Peter, Ana have a cleare evidence to my owne feel-

ing, that I have interest in Christ.

The Proposition is Scripture, John 3, 36. John 5, 24. John 11.25, 26. Rom. 8.1, 2. 1 John 1.4. 1 John 2.3. The Assumption is made sure by sense, not at all times, but when the wind is faire, and the Spirit is breathing upon the soule; for though I doe believe and walke after the Spirit, yet to my owne feeling I have onely evidence of my interest in Christ, when the Spirit stirreth up my sense to compare my faith.

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faith, and walking with the promises of God in Christ. But faith the Antinomian; Alas all the certainty then, and the whole personall evidence that I have to know, that I have interest in Christ is alsomately and principally resolved on this weake and rotten foundation to wit on my own good porkes, which being examined by the Law of God, will be found fo finfull as they shall involve me under the curse of God, and so the debate of conscience shall stand in full vigor, and I shall never be satisfactorily resolved of my interest in Christ. for you lead me from the impression of the immediate feale of the spirit to my good workes; and this is to drive me off Christ, and put me backe againsto my old Jaylor, and my old keeper the. But I answer, this consequence is just nothing; for if my good worker of fanctification were causes of my peace of conscience, this connexion had some colour of truth; but though those works be finfull by concomitance, because finne cleaveth to them, yet because my supernaturall sense of the Spirit suggesteth that these works are the fruits of faith, and are done in some measure of fincerity. and flow not from the spirit of the Law, but from the Spirit of the Gospell: therefore they lead me to Christ, and drive me upon a cleare Evangelik promise, that I. the adhering sinfulnesse of my workes are purged in Christs blood. 2. That this promise is a shoare before mine eyes. ( He that fighteth the good fight of faith, a Crowne of righteon/nesse is laid up for him, & Fim. 4.7.8.) (He that runneth, shall obtaine, I Cor. 9.24.) and here is an Evangelicke word, Revel-22.14. (Bleffed are they that doe his Commandements, that they may have right to the tree of life, and may enter in through the gates to the (ity.) So that the right of your peace and cleare evidence, in affurance of your right to the Tree of life, is not laid upon your works, but upon the promites of the Gospell; onely your inherent qualification leadeth you as a morall motive to looke to the promises of God, which is the bottome and the foundation of your peace; even as my walking, eating, drinking, may affure me I am a living man; and from the knowledge that Hive, I come to know what I stand in relation to the King, as a sonne and an heire of a Crowne; yet my right to the Crowne (suppose I were the eldest sonne of a King) flandeth not on this pillar that I eate and drinke and live, bur upon my birth and my relation to such a father. All my inherent qualiheations, doe well prove that the tree and locke they grow on is faith, but is it hence proved that the Tree is bottomed upon the branches?

branches? nay, but by the contrary, the branches are stocked upon the Tree.

3. If worker of fanctification be no fure marker of my intereft in Chrift, because finne adhereth to them, and the finne adhering to them involveth me in condemnation, then neither can faith in Christ be a fire marke of my interest in Christ, because faith is alwaies mixed with finfull doubting; for I doe not think that Antinomians doe believe with all their heart; and finne of unbeliefe adhering to our faith no leffe involveth the finner in a crufe. being committed against the Gospell, then sinnes against the Law. And therefore as faith justifieth, not because great and perfect, but because lively and true, as the palsie hand of a man may receive a somme of gold, no leffe then a ftrong and healthy arme; to also doe our inherent workes of fandification give us evidences that we are in Chrift, and fo lead us to the promifes of the Gofpell, as fignes-not causes of our interest in Christ, and that under this notion: because they are sincerely performed, not because they are perfect and without all contagion of fincleaving to them.

4. In exalting Christs righteons one way, by making Christall, they make Christ nothing another way, by vilifying the glory of sanctifying grace; for we are not by good worker to make our calling and election sure to our selves, and in the evidence of our owne consciences, if our good worker be no signes of our interest

in Christ.

5. The spirit which these men make the onely witnesse, must be knowne to us, by Scripture, not to be a deluding spirit, for if this spirit cannot be knowne by these things which are called, Gal. 5. 22. the fruits of the Spirit, to wit, by love, joy, peace, long suffering, gentlenesse, goodnesse, faith, meekenesse, temperance, as the fruits are evidences of the life of the tree, men are to labour for faith and the raptures, impressions, and immediate and personal influence of a Spirit from Heaven without any conscience of holy living; and this is the path-way for men voyd of all sanctification and inherent qualifications to believe they are in Christ. So the Divell putteth, upon holinesse inherent and constant walking with God, the soule scandal of faire white civility, and market morality, that so men may walke after the sless, and believe the testimony of the broad Scale of an immediate working Spirit.

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Object. 5. But what be these which goe before faith in Chrift? Anim. 1. Sente of finne. 2. halfe an hope, &c. What if I venture out upon Iesus Christ for my life? he is called a Saviour, a Prince of much tendernesse of grace. 3. The soule is first put to What Shall I doe? Luke 16.3. 4. It is put to an halfe prifting of Christ, and to some raw wishes to have lefus Christ; but otherwise no man can prize Christ, but he who hath him already. However, we have in all this an advantage of our adversaries the Papifts now in Armes; they call faith and refting on God as our God, Pride: as if it were pride for the drowned man to flee to the rocke; and pride for the Physitian to cry, O my Physitian helpe. Yet doe Papits really cry, O my Idoll, awake; Omy god of bread, heare; O my interceffour Mary, answerme. But bee not afraid of their gods, nor are wee to feare their prayers to Saints; or the Cavaliers Frydays fafling. But we are to learne how in time of need to make ule of faith; and her Ifrael trust in the Lord, he is an hiding place and a covering in theill day; and let the weake foule that findeth nothing but darkneffe, wants, feares, from that flee to Christ: bleeding of wounds is here preparatory to beleeving. Want is beginning of motion, let it be made a motive of beleeving; the leffe evidence, let adherence be the ttronger.

The God of Daniel. The History maketh it most evident, that Daniels God, and his Honour and Court both were aimed at, to be laid on the duft by his enemies: Heare Daniels name goeth through, vers. 25. all people, nations, languages, that dwell on all the earth, and the God of Daniel is exalted. Hence observe; first, how God bleffeth right precisenesse and frittnesse in his way. Moses standeth by this (not an hoose) and he obtaineth his end, God bringeth him and Ifrael out of Egypt. Mordecai not halfe a legge to Haman, and hee is promoted to great honour. What loft they ever, who flood upon the latitude of an haire for Chrift? either they gained both life and Gods Cause, as Daniel did here; and Jesiss Christ, who died, but put his life in pawne three dayes, and tooke it up againe and gained the Cause; or if they lost their lives, they gained the Cause as the Martyrs of Christ; and therefore let not the Saints beare the name of Precisians, except in an heavenly sense, because they malke precisely, Ephof. 5. 15. These be the right Precisians who contend for substance, for Ged, for Heaven, for the

purity

purity of the Gest A. And certainly God is not a thing indifferent; and excellent Iesus Christ is no circumstance; but those be damnable Precisians who contend for feathers and things indifferent. Now Court favour of Princes, this clay-world, honour, ease, are really in their nature things indifferent, and being compared with Christ (and Christ is no trist: but all substance) are lesse then things indifferent, even toyes, shadows, losse, dung, therefore the Malignants who

make this choice, are the Precisians.

2. Objer. How God disappointeth all the purposes of his enemies, and honoureth those who feare him, and m keth Daniel evidently knowne to be the true Royalift; and observe how the enemies must be difappointed: how can it bee otherwayes? for first, they take two croffe wayes to compaffe their end; first, finfull meanes; there is no way for the Princes of Zoan to come by their ends, but idolatry; furely they are fooles, and drunken men staggering in their vomit, Efay 19. 11, 14. and the adversaries now finde no better meanes to set up their Idoll god in Britaine, and their abominable Maffe, then after they have made the Prince glad with their lies, to kill and deftroy the innocent, and devour and eat up the Lords people as bread. Secondly, they fet the policy of hell against the wisdome of God: hence so many plots, first to divide, then to seduce, so many lies and perjuries in print, and all with this profession, To defend the true Protestant Religion. But surely hee hath a strong Metaphysicall faith, more subtill then folid, who beleeveth that an Army of Papifts, led on by the rules of fequits, and helped by the forces of the Irifb Rebels, have a minde to defend the true Protestant Religion; I hope never to beleeve it. Yet as God disappointed Daniels enemies, so are they missed in all their purposes. God hath alwayes done this. The enemy of God and a good Cause, Pfal. 7. 14. is with childe, but the Justice of God is God father, and giveth the name of the childe, it is named, Alie; behold, be travelleth with iniquity, and bath conceived mischiefe; and the birth, when it is borne, is no King, no God, bee bringerh forth a lie: Efai. 33. 11. Te shall conceive chaffe, and the childe is a monttrous baftard, a childe of fraw and flubble; and je hall bring forth Aubble: Job 15. 35. They conceive mischiefe, and bring forth vanity. There is a long web now in weaving in England, and many hands fpin threds to the web, as England, Scotland, Ireland, Rome, Italy, France, Spaine, Denmarke, Papifts, Iesnies, Care dinals.

dinals, Princes, Pope, Prelates, Politicians, and Ichovab the Lord hath an hand eminently in the contexture; and almost all (except the Lord and his Church have fundry ends ) therefore they weave in threeds of fundry colours, Babylon, Rime, and Papifts are for their ido atry fet up in Britaine; God hath broken that threed once, twice, but they cast new knots, and doe still spinne and weave Prelates ends with shouting, and garments rolled in blood (let our great Diana stand) the honour, the belleys of fourteene, and twenty and fix must be defended by the sword and the blood of the Church of Chrift. God hath often broken their threed; Ireland hath no end but that their Babell shall be built againe with blood, and their hearts like a piece of the nether militone are grinding blood and revenge; this end must fall. The Politician and Malignants end is the world, and the glory of Court, and their glory is very leane: Princes weave in their threed, to fet up their absolute and independent loveraignty, and if any more be intended, God knoweth ; but by the wooll we may judge of the web. But wherrall is done in this long and great web, though the enemies blacke policie bee transparent and sewed with white threed; heare the conclusion of all, Pfal. 33. 10. The Lord bringeth the counfell of the heathen to naught, be maketh the devices of the people of none effect. 11. (But) the counsell of the Lord standeth for ever.

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For he is the living God ] Darius saith in this verse, and in the sollowing, much of God and of his Nature, Greatnesse, Power, and Soversignty. Hence learne we, that how much of God is revealed to us, soifarre are me to have high and noble thoughts, and succable expressions of God; hence are we Christians farre more to thinke and speake of God,

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and that upon these grounds: 4. Gloriom.

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1. The notion ; and that great thing God is admirable. God will fay no more to put Abraham upon a course of contentment, when he had the spoile of the Kings of Sodome, and to set him in a way of obedience, but Gen. 17. 1. 1 am God all-sufficient, and goodness and mercy are included in the very effence of God, Hof. 13. 9. I will not excent the fierceness.

fiercenesse of my wrath against Ephraim; for I am God, and no ma. And hee saith no more in the Covenant, and it is much and all thill be your God; for if you say God, you say all that can

be favd.

2. For greatneffe any way, he is above all; here what Zophar faith Job. 11. 7. canft thou by fearthing find out God? canft thou finde out the Almighty unto perfection? 8. It is high as Heaven, what canst the doe ? deeper then bell, what canst thou know? 9. The measure thereof longer then the Earth, and broader then the Sea. 2. Confider the for preame absolute Soveraignty that he hath over Heaven and Earth what created royalty is in the Peeces of Clay, who carry diadems of Clay on their heads, is eminently in him, Artaxerxes is but Kine of fome Kings. But God is absolutely the supreame monarch, fiperior, Landlord and King of Kings, and of all Kings and Lord of Lords, Ahashnerosh sent his royall mandates through an hundreth and twenty feven Provinces: he fendeth his officers of the flate of heaven, his Angels, through his monarchy of heaven and Earth, and they fullfill his will, Pfal. 103. 20. he fendeth his Sea-posts, formy Winds to destroy Armado's, and to breake the Ships of Tarshift, Plat. 30. v.4. The Lord is great, and greatly to be prayled, he is to be feared above all Gods. And we put him out of his Throne, when we appoynt Peeres to fit and give Counfell and make Lawes with this highest Lord; make a Throne of glory the height of thousand thoufand millions of heaven of heavens, and fet that Throne above the circumference of all these beavens; set Worlds of Angels and millions of Seraphims, or if there bee created Archangells, and thousand thousands, of Dominions, Thrones, and Principalities, 1 fewants under the foote stoole of his Throne, yet he were fet to low; he deferveth a Throne above that Throne.

3. Consider his gratious nature. 1. How tender hearted to his affected people. Ind. 10.16. The Lords soule was grieved for the missery of Israel, Jer. 31.20. Is Ephraim my deare son? is he a pleasant Child? for since I did speak against him, I doe earnestly remember him, my howels are troubled for him, I will surely have mercy on him, sanh the Lord? what tendernesse, O what compassion in the heart of an infinite God. Psal. 147. 3. The Lord health the broken in heart, he bindeth up their mounds. O how softly and compassionately doth his heavenly hand put in joynt the bones of a broken heart? his Sen Christ

Christ hath a roome in his heart for the Lambes which are not able to goe there alone, Esai. 40. II. he shall gather the Lambs with his armes he shall cary them in his before.

with honor and majesty. 2. Covered with light (uncreated light) as with a garment. How deare must every yard of that garment be? poore earthly kings ride upon horses of slesh; hee rode upon a Cherub, and did slie upon the wings of the Wind, Psal 18. 10 nor is he then upon his highest horse, he can ride higher then on the wings of the wind, Psal 104.3, Psal 18.10. Kings of Clay have their Tents on the cold Earth. He maketh dark Clouds his pavilion. It should kill

the holiest on earth to see one glimpse of his glory.

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5. What beauty must be in this Lord? Angels and glorified soules are not able to looke off his Face for all eternity, Mat. 18.10. Revel. 22.3. Esai. 24.23. The Moone shall be confounded, and the Sun ashamed, when the Lord of Hosts shall reigne in Mount Zion, and in Jern-salembefore his ancients gloriously. He must be a faire Lord when the saire Sun blusheth, and is ashamed to appeare and shine before him. Nothing Daviddesired in this side of time, but ro dwell all the dayes of his life in the house of the Lord, and beheld the beauty, (the heavenly increated beauty) of the Lord, Psal. 27.3. Put all the imaginable colours of the Firmament, of the morning skie, of all the Lilies and Roses of the Earth, which surpasse, in agine a Rose to bee of the quantity of the Earth, all these should be but created shadowes to him, Zach. 9.17. how great is his goodnesse, how great is his beauty? her is both good and faire.

6. Who can speake of amnipotence and boundlesse power in Gad, Est. 40.12. who bath measured the waters in the bollow of his hand and meted out Heaven with a span, and comprehended the dust of the Earth in a measure, and meighed the Mountaines in Scales, and the Hills in Balance? there is but one in all the World, and from eternity to eternity never was there any save one who can do all this. What singers be those, which at one time are in the furthest borders of the Easterne heaven, and of the Westerne heaven? v. 15. Behold the Mations are as a drap of a bucker, and are compted as the small dust of the ballance, behold be takes up the lles as a very little thing. And he can take up the whole He of Brittaine in his hand, and can hang the weight

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of the massie body of Heaven and Earth on the top of his singer, who is he who hangest the Earth; yea the whole World upon nothings what hindreth, (seeing there be such Broyles, Tumults, Motions in Heaven, Earth and Hell) but this great huge vessell of the great all, this whole World should fall to the one side and breake, but omnipotence holdest it up, who hath Armes to spread a web of black darkenesse from the East to the West? Esasois. I cloud the Heavens with black niese, and I make sackeleth their covering; and alas, all that I say here is nothing; it must be true here, pressure quam panea is

cere,better be filent, in fo great amatter, as fpeak little.

Ule is. To teach us not to be in love with the Creature or with men. What is man, but a weeping, groaning, dying, nothing? Elai.40. 17. all Nations are before God as nothing and leffe then nothing, and vawity. What is nothing? it is the least thing that can be, but I pray you ) what is is leffe then nothing, nothing can be leffe then nothing but all Nations being compared with God evanish infinite mile, out of the World of fome things: and if one man be nothing. Natione of men and Nations of Nations are nothing multiplie Cyphen to millions of millions, they cannot make a number, because every cypher is nothing, and therefore the product must be nothing; fo multiplie infinitely Nations, let Spaine, France, Italy, Ireland, Denmarke, and what the power of men can make, the product shall be nothing. Millions and Hofts of men are Millions and Hofts of vanities, Godis all, and an infinite all, and what can we doe to make him lovely and defirable. We may preach this admirable Lord, but we shall never out-preach him; and praise him, but shall never outpraise him, his favour is more to be fought then favour of Kings, he m more to be feared then Kings, Eldis. 12. I even f am the Lord, it Lord that comforteth you, who are thou that shouldest be affraid of amas, that fall die, and of the Son of man that fall be made as graffe. Hence are you to fee to the prerogative royall of the King, but more to the prerogative royall of the Prince of the Kings of the Earth. And therefore O Judges be wife; O all you who carry on your heads, diadems, and royall Crownes of yellow duft, and gliftering clay, I meane of gold and precious stones, stoope, stoope before this Moi narch, cast downe your Crownes and Scepters' at the feete of the King of Kings. Know your Superior the highest Landlord of dying Monarchies, Zac. 2.12. it is faid, the Lord fall inherit Judah, and Ball

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shall chase Jerusalem. Obut Kings and Dominions who keepe Indah captive cry out with a shout, ladel thall ferve ne and our King, and Is/w Christ thall not raigne over us, but ther's a royall Proclamation given with an ô yes from his palace of glory, who inhabiteth &ternity v. 13. Be filent, O all fleft, before the Lord. So Pfal. 2.2. Jew and Gentile are upon toote raging, and confulting with all let us break his bands and cast his cords from m, nay v.6. on who is not on foote, but fiteth in Heaven, loughing, not troubling himselfe with the Tumults of clay-nothings, fent out a princely mandate. I have fet my King upon my boly Hill of Zion. I have out the Crowne on Christs bead, what men of dust and athes shall pull it off his heade ? Pfal. 46. 9. he breaketh the Bow, and outseth the Speare, he burneth the Chariots in the fire. The heathen cannot enduce this they flee on armice, and cry with a thout, he thall not breake our Bowes, he shall not burne our Chariots with fire, therefore a royall Commandement and Decree commeth out, v.10. Be fill and know that I am God I will be exalted above the beathen . I will be exalted on Earth. He is crying O Rome, O Spaine, O Ireland, O Kings, and powers of the World, O Babylon Lady of Nations, O Pope and Cardinalls hold your peace, (peak no more, Esai-46.13. I bring negre my Righteousnes, it shall not be fur off, and my falvation shall not sarry, and I will place falvation in Zion, for Israel, (for Brittains) my glory,

2. Uf , is to bring hearts in a ferv or and ficknesse of love with God, and make us mould higher & more Majestick shoughts andconceptions of this most high Lord, then ordinarily we do; and therefore conlider, how inconfiderable and incomprehentible be is . 2. Summon all created glory before him, by way of comparison. 3. Look at him as the laft end. First then confider two words that Paul hath, Eph. 3. 18. 19. that you may be able ( it is his prayer ) with all the Saints to com. prebend, what is the breadch & length, and depth, and beight, 19. Andto know the love of Christ, which passets knowledge. Now from the love of Christ you may take the measure, in some proportion, of this great Lord himselfe. Then conceive a love higher then the Heaven of Heavens, deeper then the Earth, broader then the Sea, yea broader and longer then the circumference of the outrant shell, or orbe of the Heaven of Heavens, that love should not passe knowledge, but seeing I am warranted to speak of love according to dimensiones of Height Breath, Depth, Length. But imagine in the capacity of knowledge and



and understanding, ten thousand millions of new created Heaven and Worldearthe East end of this Heaven that now is, and ten thou fand millions of new Worlds created at the West end of this Heven that now is, and let your knowledge run along to the North and the South, and to the thirty two poynts of the foure Cardinall arches, here would be great Height, Length, Breadth, and Depth of love; yet, I am fure, this love should not paffe all knowledge. for the understanding of man will go along through all these to multiply and multiply againe and againe, and yet all love within knowledge, what then must himselfe be? if we could separate Gal and Gods Love. Againe conceive fo many multiplied new World, new Heavens, new Earths, new Seas, new Forrests, Woods, Trees, Reeds, Herbs, Graffe, Stones, and all the reft multiplied; and conceive so many worlds of men & new created Angells, and let all thek millions of woods, trees, forrests, herbs, graffe, be all made pennes, and let all these thousand millions of new created Seas. Fountaine, Rivers, be all Inke; and all these thousand millions of Heavent ya of Heavens, Aire, Earth be paper, and let thefe thousands of million of men and Angels write Books and Pfalmes of praise of this infinit and incomprentible Lord, and let their wits be inlarged in thetepacity of so many thousand millions of degrees of understanding, above what they now have, according to the former multiplied numbers, and let their wits for all eternity, conceive new expression at most heavenly conceptions of the infinite excellency, transcendent glory, incomparable goodnesse, and matchlesse and boundlesse highneffe, greatneffe, omnipotence of this never enough admired and adored Lord, of this high and lofty one who inhabiteth eternity, and yet all these should not passe knowledge, for you and I, and any ordnary understanding of no great capacity may know all this, and therefore all these should not say any thing to expresse this Love,and this Lord who paffeth all knowledge. O if we could be drawen to higher measure of Love, and to put a greater price on this Lor, then we do. 2. From this we may eafily fee the comparison betwitt this Lord and Peeres of created nothings. And if all Nations be before him as nothing and as to fe then nothing asit is faid, by himselfe Bis 40.17. Then fay, Ofmall, bale nothing of a Creature, O higheft, Och cellency of all things in the Creator, Olittle and really fmall cresture, Ogreat and furpassing great, and incomparable Creator, O man thou.

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man, poore man that living lie, and that dying, and expiring nothing, but O infinite all, O unspeakable and infinite glory of uncreated beeing ! O man, a breathing fable, a living and a laughing vanity, O selfe-sufficient and alsufficient life of solid happinesse, O Creature, a lying vanity, and a weeping nothing, a nothing rejoycing. eating, drinking, fighing, dying, O highest Creator, O eternity of everliving and ever-joying lite, O felfe-living immortality of endleffe and uncreated joy; O created sparkes, and poore drops of creature-goodnesse, and creature-mercy; O Sea, O boundleffe world of worlds of infinite goodnesse, and bottome-lesse mercy in the Creator of all things, O shamed and despised royalty of Princes of Earth and Clay, O never enough admired glory of uncreated royalty in the incomprehensible God! O faire Sun! O beautifull Moone! but rather O confounded and shamed Sun and Moone, Ela. 24.23, and O infinitely faire and glorious Lord who made Sun and Moone, O pleasant Roses and Lillies, but O pleasanter Lord the Creator of Roles and Lillies, O mighty & powerfull Kings and Emperors, but most mighty, and matchlesse King of Kings, O foolish and unwise men, O unstedfast and changeable Angels, O Lord ther's no fearthing out of thy understanding, Ounchangeable and unmoveable mover of all things: O peeces of Breathing, Laughing, & then dying Clay, O Creature of yestarday, of the last by-patt houre, for the World is not of one weeks standing to him; seeing a thoufand yeares are to him as one day. But O Lord the ancient of dayes Daviel. 7.13. O Father of eternity, Efai. 9.6. O King of ages, 1 Tim. 1. 17. and King of time, O weake men, O mightles and infirme heavens which shall wax old as a garment, Oeternall Lord, O what an Arme, of omnipotency is in him who shall, with a shake of his right Armemove the Heavens and loofe all the fixed Starres, and cause them to fall out of the heaven, as Figs fall off a Fig Tree haken with a mighty Wind, Revel 6.13. Q all you Created Gardens and Orchards, and Paradiles; be alhamed, bluth and hide your selves beside the Tree of Life, which beareth twelve manner of fruite every moneth. Every Apple growing on this Lord who is the Tree of Life is Life eternall. O Gold, O Silver, O Rubies, O Pretious frones much defired by Adams Sonnes! What are you to him whose City is fairer, Revel. 21.18. And the building of the wall was of fafper, and the City was pure gold like unto cleare glaffe. He fayth not there:



there was abundance of gold in the City, and multitudes of precious Stones, but the City was all gold, and pretious stones, a City like Rome Vinetiagor Conftantinople ; in which, Timber, Willes, Stones Streets, and all the buildings were nothing but preticus stones and gold, were admirable; O all faire Rivers and Seas, what are you but pooles of dead water, being compared with a pure River of mater of Life proceeding out of the Throne of God, and of the Lambel Revel 23.1. every drop of that water is an heaven. O created welbeloveds you are black, and the Sun bath looked on you, when you come out and stand beside the Standard bearer among ft ten thou. fand, Cant. 5 10, oh who are fick of love for this Lord, O for eternities leifure to looke on him, to feast upon a fight of his Face, O for the long fummer-Day of endlesse ages to stand beside him and to injoy him! Otime, Ofin be removed out of the way, O Day, O fairelt of Dayes dawn, O morning of eternity breake out, and arife that we may injoy this incomprehenfible Lord. And therefore, Q come cut of the Creature. 3. Make not Clay and the Creature whose mother is pur um nihil, pure meere nothing, Your last end; alas make, not the Gospell of our Lord Iefus a post-horse to ride your own errands, or a Covenant with the most bigh Lorda Chariot and firrope to mount up upon the height of your carnall and Clayprojects this is, as if on should from the entry of an Oven with a Kings robe-royall. Let God, only God be your last end.

1. He is the liveing God) The words mm and mm to be, and to live, are neere of kindred together, for living is the most excellent beeing, and it is most agreeable to reason that Ichovah, who is the first beeing, and hath beeing of himselse, should be the living God. And you doe not finde man called living man, though man have a life, as God is called the living God, he is the living God, because all life is originally in him, Pfal, 26.9 with thee is the well of life, lish 1.4 in him was life; all heat is originally in streamd in other things at the second hand: all light originally in the Sun; and other things have light by loane onely; and light in other things is from the Sun by a fort of grace. 2. Hee is the living God in opposition to dead Idols, who, Pfal, 115 want life, 3. And have monthes and speak not, eyes they have, but fee not, you need not be affraid of the Papilts Gods of wood and silver and gold. But because I halte to an end. The use is 1. If all things that live and we mortall men

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borrow our life from God, we are to correct three errours. 1. We take this borrowed breath for our proper heritage, and we make this life our Ital and our last end : hence all is done for this life, men betray the cause of God for their life, men desert the cause of God , Parliament, Countrey and Religion for a life to them and theirs, men kill and deftroy for life, men rife early in the morning, and go late to bed at night, and eate the bread of forrow for life, but oh little do we for the living God, and a communion with the living God in the best life, the life of grace: our fecond error is, that as our life is but a borrowed thing, we doe not thinke on two things, I the paying of the annuall of this borrowed fum, even the dedication of our life, actions, wayer, & purpoles to God, and his honor, secondly we doe not thinke of paying back againe the principall fum, and who hath the fum in his hand, and his foule in readineffe to render to Gol? 2 but like bankrupts wee mind not to pay except wee be arrefted, and then the foule is taken fro mony, but if we do not render it, the ghuest is pulled out, but doth not come ou anima ejicitur, no egreditur, who liveth as having no morrow? who walketh as if death were always at his right fi te? 3. We love best the worst of our life, we are much for the time-accidents and the clay-accidents of this life, such as are Court. honor, riches, pleasure, ease: some sel Religion to be free from plundering, others to keepe a whole skin, and to go to heaven, as they imagine without loffe of bloud, comply with Papifts, Prelates, Court, and the Times. And for that which scarce deserveth the name of Life, men give, (as the Lyer faith, Job. 2.4.) skinne for kinne, and all that they have for life: but oh that noble accident of life, eterning of life, or rather that excellent substance eternall life is much neglected ; the life hidden up with Christ in God, Col. 3. 3. is regarded.

2. How sweete is it to make God a friend sure and induring to thy soule, who cannot die? is it sure to trust in the Prince who returneth to his Earth, the Earth whereof he is a landed heritor, when he dieth? Pfal. 146.3. Is it not surer to trust in the Lord who made the Heaven and the Earth? v.6. Is it sure to trust, I Tim. 6. 17. in axily abanding, in riches which deale not plainly and fairly with us, nor goe out the high way, but are uncertaine like a friend, and you know not when to have him, and when to want him? is it not better to trust in that living God? that God who liveth for



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ever. whereas riches is a dead, and a dying God? David (peaking of his owne greatnesse, valour in war through Gods Rrength, and of Nations, People, and Kingdomes who served him, yet looketh on one above all, Pfal. 18.46. The Lord liveth and bleffed be my Rock: this putteth me in mind of a Prince, who heard of the death of many of great and noble friends in warre, and that this Duke and this Prince, and this and this worthy friend was killed in warre, yet comforted himselfe with this, vivit imperator, fat habeo; the Emperor liveth, and I am happy enough. But is not this better, to a foule that knoweth God, my Father is killed, my brother loft, my Prince dead, my deare friend buried, but God livetb, and bleffed be my Rock, yea but lay thy God the King of Brittaine liveth, yet his favour to thee may die before he die himfelfe, and then what haft thou? Court, Court is made of glaffe, and can glifter and be broken in one houre. the pavement of the chamber of presence is Icy and flidy, and thou mailt fall. It is knowen to many, the Courtier is as a compter layd downe in the compting Table to day for a thousand pound, and taken up and layd downe in the next accompt for a farthing : O but these two be sweetly combined, the everliving God, and the everloving God; how comfortable that I believe Gods Love toward me is as old as God, and that as God did never begin to be God, fo he never began to love me, but as he is eternall, so his love is eternal Land I know the Court shall not change upon me-

And abiding, or stedfast for ever.) This is another attribute of Gods blessed nature that Darius ascribeth to God; he is a God eternall, Daniel. 7.13. he is the ancient of Dayes, Psal. 102.26. The Heavens shall perish, but thou shall indure, yea all of them wax old as a garment: as a vesture shall thou change them, and they shall be changed. 27. but thou are the same, and thy yeeres shall have no end. I know now that the whole created masse of Heaven and Earth and all therein is but as a web of Cloth, and as a sute of Clothes, and the best end of the web is old and moath-eaten and shall be layd by, as an old threed-beare Cloak, ragged and holed, when God shall indure for ever and ever. 2. Time goeth not about God, as it goeth about Creatures, there is not with him yesterday and to morrow, and this yeere, and the last yeere; but his duration is an instant standing alwayes still; you and I slide through moneths and yeares, and at length wee are over eares in time, and under the water by death: but hee

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thandeth uill, his being is in no flux or motion from first and last, from time past to time to come, because he is Revel. 1-17. The first and the last, and v. 8. The Alpha and Omega, the beginning and the ending, (aith the Lord; he which is, and which was, and which is to come. Imagine there were a verbe that doth involve an action done and ended yesterday, and in doing to day, and to be done to morrow and yet a compleatly perfected action that should expresse Gods duration best, whereas our being taketh three verbes to expresse it, this man was, and continueth yet, and to morrow shall be, but may not be, 2 Pet. 3 8. One day is with the Lord as a thousand yeares, and a thoufand yeeres as one day. And therefore he is the King of ages, I Tim. 1 17. as if generations and centuries of yeeres were his subjects and fervants. His Sonne Christ is, Elay 9.6. 79 13K the Father of eterwity. And Efay 57.15. he inhabiteth eternity, men due not inhabite eternity. For in this, we doe but take by the cortaines of time, and look into the borders of eternity, and in the life to come we shall be beside eternity, and not inhabit eternity, so as if non-existence and our glorified natures should involve a contradiction; whereas existence is as essentiall to the glorious Majesty of God as his blesfed effence, and his bleffed effence involveth a contradiction not to be. And all time gods are no gods : for if you fay God, you fay an evernall necessity of an eternal and everliving God. And this maketh God free from change, and from ups and downes, from falling and riling, that are incident to all created natures, even to men and Angels. Use I. If God be eternall and Lord of time, we must be carefull that we say not as the people doth, fer. 8.20. The har well is past, and the Summer is ended, and we are not faved. We are inclined to weepe upon time as being too long, especially when we our selves, and the Lords Church have fad and bloody daise. But the children of God have three advantages, which are as many motives to calle us to fubmit to Gods difpensation of time. 1. Wait on , for Pfal. 9.18. The hope of the poore shall not perish for ever, Plal. 40. I. I waited patiently on the Lord; and what was the iffue? and he inclined his care and heard my cry: 2. He brought me also out of the horrible pit, out of the myrie elays, and fet my feet on avocke, and established my goings. Hence, as while the Bellowes blow, the fire caffeth heate and light, fo doth the heat and fervour of our long lodging under the croffe make broad aimes of praising and walking thankfully; and when the breathing

breathing of the Bellowes ceafeth, the fire goeth out againe; fo when we are delivered, and are cooled, we turne cold in performing reall thankfulnesse to God; but let faith in long troubles wait on and fow feed in Heaven and on Chrift (and that is excellent foy le) and we shall reape in due time, if we faint not. 2. Gods delayes are the feeds of greater mercies; we are (to borrow that expression ) to pardon the long delayed salvation of God, and to forgive times leaden wheeles which move flowly, because God recompenceth want of present deliverance with a superplus of grace; was it not best that Jacob was not bleffed at the first? his faith was lengthned to continue with this. I will not let thee goe while thou bleffe me. The woman of Canaans daughters bodie is not freed of the divellat the fifter fecond cry, but her owne foule is inriched with faith, great faith and fervor of spirit to continue in praying and humble submission to be willing to be a dogge to Christ, and here the Lord often recompenceth the want of Braffe with the presence of Gold. For faith heare intrusteth a stocke in Gods hand, and doth forbeare and fufpend both principall and annuall till Gods time come. Therefore we are to take heed that while we fret and challenge our Lord, that he loseth time, that we be not in the meane time losing time our selves; if he hold his Church long in the furnace, if his Church dos not joyne with God actively to melt her felfe, and to humble her felfe under Gods mighty hand, then the Church lofeth her time. but God doth not lofe a moment. The Gold-fruith should hold his vessell in the fire till it be melted and refined. Here also we are to confider, that to deliver out of some croffe, as it is Gods mercy, fo it is my duty. I lose a father, a child, a deare friend in warre; I can never in this life be delivered from this croffe according to the reality of it for, my father, my child, my deare friend, once being dead, cannot returne to me againe; but though I cannot be delivered from the reall loffe, yet may I by Gods grace deliver my felfe from the impatient freeting and distrussfull apprehension of that losse by doing that for conseience to the God of patience, (who commandeth me to Submit ) which for length of time I shall doe; but here we obey time rather then God.

3. Gods time is better then ours, for he knoweth when we are ripe for deliverance, and when the droffe commeth away from the mettall, and when we cast our scumme. Here before we gloriste him,

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we would bind him to deliver us; and we defire here to be ferved before God, that he should deliver before we be mortified and dead to our lufts. But it is better that our paine continue praifing and believing, as both paine and faith be removed. How excellent is that of the Church crying out of the deepe, Plal. 130. 5. I wait for the Lord. But many lie still under the load, rather then waite, because they cannot helpe the businesse; therefore he addeth, my soule doth wait. 2. Many wait and they know not whereon, it is a fooles nest they seeke; therefore he addeth, And in his Word doe I trust. A foule is not bottomed on a dreame in his on-waiting, when he hath the Word of God for his warrant. 3. Many doe wait, but it is deliverance that they wait for, and not for God himselfe; therefore saith he, v. 6. My soule maiteth for the Lord. It is as much for God and a communion with him that faith waiteth for, as for deliverance, 4. But many wait but very lazily and with great deadnesse: the Prophet expresseth more of himselfe, My soule waiteth for the Lord, more then they that watch for the morning; I fay, more then they that watch for the morning. Such a waiter with these foure qualifications can never be delivered out of time. Here then are newes. Amake O Sion, fit no longer in afhes, put on thy beautifull garments, O people, really in Covenant with God, England, Brittaine; be not weary, the King is comming, Christ is in his journey posting, deliverance is at hand. O believer make no hafte; O prisoner of hope, die not in the prison. Oh! we want faith. It is the art and cunning of faith to beleeve and not fee, and to have memory for eyes and fenfes; but we would both fow and reap in one day, and would have physicke and health both in one houre, we would alwaies be at miracles.

Then I could easily yeeld, (considering who are this day against us) we should be sinke and overwhelmed, if those three hold good which Papists and Arminians hold, I. Our salvation were in danger, if free-will which hath its rise and working in time, were the Axeltree upon which are rolled the wheeles of eterrall election and reprobation. But there is as good reason to say, that a sucking child may reach up his arme above the Sunne and Starres, and roll about the wheele of the first Heaven from East to West, and turne the wheele againe from West to East, as to say that time-free-will can turn about

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eternal counsell of God, and that our acts of believing are not believing; and our good and evill workes which have their rife from yesterday and to day, and are like Ionabs gourd, up and downein one night, doe roll about the eternall will and decree of God from favour and love to hatred and rejecting of men. Better make the former of all things supreame and soveraigne, than give the Prerogative

Royall of all to naughty and finfull Clay.

2. We could eafily grant that it were in mens power to defroy the Church of God, and that the King of the bottomleffe pit, and his Lady and Queen Babylon the great whore, and their fonnes, Papifts, and Prelates, might cut off the name of the Lords Ifrael, if upon the Supposall of their dreame of N. media scientia, the new eyes which Tefnits ( with all humble submission and glory to the glorious God be it spoken) have given to the Almighty, contingency did rule alls for upon the nodde and dominion of causes, without all determination of Gods righteous providence, and eternall counfell, all revolutions of Church and Kingdomes depend, fay they, and all hang upon these two poles, may be, may not be; what hindereth then that Christ have no Spoule, no redeemed people, and that he bea husband without a wife, a King without Subjects, a Saviour without a ranformed people, as they expresly teach, who with Arminians are advocates for nature and pleaders against the grace of God; but we believe God to be eternall, and his counsell eternall, and his eternall decree to have a strong influence in the fafety of his Charch, against which the gates of bell shall not prevaile, and that Divels, Men, Babylon, Rome, Spaine, Irift rebels, powers on earth in their plots, machinas tions, counsels, endeavours, battels, victories, all which come from free causes, are yet chained and fast linked to the high dominion and independent soveraignty of an eternall God. And we believe that this differenceth Jebovah from all other Gods, who, as Elay faith can neither doe good nor evill. Therefore there is not an Arrow fleeped in hell and thot against the Church, but it commeth out of Gods Bow, and be Gith it, Elay 43.13. Yea before the day mas I am he, and there is none that can deliver out of my hand. I will worke, and who shall let it? The Churches victories and deliverance depend upon an eternall hand, and therefore the somes of Belial prevaile not, and the somes of Jacob are not consumed. 3. It were a desperate matter for the elect to be faved, if the first Adam were our furety; but our Tutor Jefus Christing

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old and wife, the ansient of dayes, Daniel 7. 13. and he bath feven eyes: they cannot chuse but hold the apostalie of the Saints, who make free-will our tutor. And therefore if I were halfe in Heaven, and my one foot in eternity, and my other in time, if fuch a finfull principle as free will should cutor and guide me, I should come backe againe out of heaven, and be damned eternally. If any we ke foule apprehend. ing wrath, and under a fervour of defertion should complaine, what hindreth me to be eternally condemned for I am not diffracted, I am privy to my felfe, that I have fold my birth-right, and finned against the grace of God hainoully? Let me answer, that the selling of your birth-right dependeth upon the consent of your tutor Jejus Christ. who is the King of ages, as no minor can fell his inheritance without the confent of his tutor, and if he should doe it, it cannot stand in Law, but may be revoked. Christ is first heire, and all the elect joyne beires with him, Rom. 8. 17. and joynt heires in Law, though many persons, yet they make but one heire; confider then, if hee who is your eternal! King of ages, and so unchangeable, bath not given his confest to the bargaine, that you should fell his birth-right and inheritance, and under him, your own birth-right, you had no power to doe it; Christ because he is God eternall cannot subscribe, nor figne with his hand the writs wherein you have fold your inheritance, therefore the bargaine in Law is a meere nullity.

Thirdly, if he be God induring for ever, what fools are wee to place our hope in a King that shall die? Surely they cast their anchor in ill ground who trust in the creature; thou puttest thy heaven betwixt the browes of a King and in the light of his countenance; he is but a man, and may change, and though his favour were confant, yet when his eye-ftrings shall be broken, with one breath he shall breathe out his owne soule, and thy heaven: And what canst thouthen fay or doe? because sense and the flesh leadeth us, and time goeth about us from the cradle to the grave; we are all for time, We are for a time Court, a time-Olory, a time-Prince, a time-Friend, a time-Husband, a time-Brother, a time-Heaven and happinesse, a time-deliverance in trouble, time-Riches, time-joy and time-pleasure, time-triumphing, a time-life, &cc. But we may finde in this King of ages, who indureth for ever, these same good things of another nature, as we finde in God, eternall Court, eternall Glo-Typan eternall King, an eternall Friend, an eternall Husband, an eter-



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nall Brother, an eternall Happineffe, an eternall Salvation, eternall richer, eternall victory and triumph, and in fumme, life eternall.

His Kingdome (uch as cannot be destroyed | The other classe of arguments to prove Paniels God to be the true God, is from his government. His Kingdome; that is, the people of his Kingdome cannot be destroyed: and now the King doth fay, though there be variety and choice of Gods in Chalden and Persia, yet Daniels God is incomparably above them all; and Daniel and his fellows are bleffed and more happy in their God, then all that serve other gods. The Lord, when he is tried, will be found the onely excellent and matchleffe God above all gods, and none like to him and his people, the onely hapen people; that mans portion is fallen in pleasant lines who hath the Lord for his pertion; but I must goe on to make good this doctrine, That the Kingdome and Church of God is the most permanent and induring society on earth, and a Kingdome which cannot fail: and I goe upon these grounds, there is a most firme and fure Covenant made betwxit the Lord and his people, fer. 31.35. Thu faith the Lord that giveth the sunne for a light by day, and the ordinances of the Moone and Starres for a light by night, which divideth the fea when the waves thereof roare, the Lord of hofts is his name, verf. 36, if these ordinances depart from before me, saith the Lord, then the seed of Irael (hall cease from being a Nation before me for ever. I might alleage other Scriptures allo, as fer. 32. 39, 40. Ezech. 36. 26, 27. 28, 29. Efai. 54. 10, 11, 12. Efai. 59. 21. Heb. 8. 7, 8, 9, 10, 11. Now then because God hath bottomed the eternity of his Church upon his owne unchangeable counfell, they must rafe the acts of heaven who can take away the Church of God. I leave it to the thoughts of the indicious, if the rooting out of the Protestant Religion bee a rationall purpose of intelligent men. What if we should imagine a society of transported mensheu'd convene in Parliament, and make Statutes thus, We ordaine as a Law and Statute, that from the 22.0f I annary the fun shall shine no more by day, and the Moone and Stars shall give no more light by night; also we inhibit and discharge, under the highest pain of treason, from this time forth the Seashall never ebbe or flow again. These or the like, should be but the notions of sick imagination ons; acts of night counfels have bin thefe, first, fire the City of London; fecond v, cut off the Parliament; thirdly, leave not alive in Ireland a Pretest int or their feed; fourthly, root them all cut of France lla

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and Germany; fifthly, deftroy Scotland and their Covenant; fixily, undoe all reformation of Religion in Britaine.

Secondly, Consider the strength of the Church of God, Numb. 24. 8. He hath, as it were, the frength of an Unicorne; hee shall eat up the nations his enemies, he shall breake his banes, and pierce them the row with his arrowis. Why ? and the Church is but a feeble worme : let it be so, yet he faith, Esay 41. 14. Fearenet, worme lacob, and ye men of ifrael, I will belpe thee, faith the Lord thy Redeemer, the holy one of I/relin the midft of thee. verf. 15. Behold, I will make thee ( worme as thou art ) a new sharpe threshing instrument having teeth; thou shalt thresh the mountairs and beat them small, and shalt make the hills as chaffe. verl. 16. Thou shait fanne them, and the winde shall parry them away, and the whirliminde shall scatter them. You have not seene such a miracle, that a worme shall destroy a great mountaine, and blow it away as chaff. But it is Gods way, that connipotence rides on a ftraw, on a worme, and triumph. And how can it be but thus? The Church is the weakest thing in the earth, but in God incomparably the strongest, Pfal. 46. 1. God is our refuge and strength; Gods firength is the absolute greatest strength, and so overcome God and overcome the Church, for a greater frength must overcome the leffe. VVhere dwelleth he? in earth, in hell, or in Heaven? who hath strength above the strength of God? they doe not flie to the throngest fide, who desert the Parliament and flee to Oxford; they mane but downe to Egypt, but Efay 30. 7. Their strength is to fit fill.

Thirdly, the destroying of the Church is not a worke of reason or deepe policie, as men suppose; they will but swallow downe and drinke the Protestants, let them be doing and goe on. Put the Church of Christ in a cup, and drinke her, but you will be sicke when she is in your belly, and had better drinke many quarts of Lead or Brasse melted and comming hot out of the surnace, tor Zach. 12.2. There is poison and death in the cup. I will make ferusalem a cup of trembling unto all the people round about; the gall, the wormwood, the poison of the vengeance of the Lord, and the vengeance of his Temple is in the cup. Drinke who will, they shall be sicke, and drunken, and vomit, and fall, and die in their vomit, and never rise againe. Pharaoh drank of this cup, but he was killed with it, and made sishes meat. Netuchadnezzar and Belshazar dranke, but they swelled hand and foot, and



and died. Herod Alts 12. had the cup at his head, and tooke a draught of this wine, but he was stricken with wormes: Papists, Prolates, the Irish good Catholike subjects the Emperour, Spaine, Rome, the Antichrist, the powers of the earth are now drinking one to another, and the cup of trembling goeth in a round to them all; but consider how sicke they shall bee, Zach. 14.12. And this shall bee the plague wheremish the Lord shall smite all the people that have fought against Ierusalem: their sless shall consume away in their eye holes, and their tongue shall consume away in their eye-holes, and their tongue shall consume away in their eye-holes, and their tongue shall consume away in their mouths. Babylons cup-bearers, and Atheiste, and Malignants, to whom the morning of a sound reformation is as the shadow of death, would then know how deadly a

cup is now at their head.

Fourthly, confider Gods promises to his Church. There is a true Diurnall written from Heaven, that God is to make a glorious Church in the end of the world, Elai. 30. 26. Moreover, the light of the Moone hall be as the light of the Sunne, and the light of the Sunne fevenfold, as the light of feven dayes. And when the new refurrection shall be, I meane the in-comming of that elder fifter the Church of the lews, Rem. 11. 15 and when all Ifrael shall be faved, what a glorious house shall he build for the Lord, when that shall be fulfilled, Elay 60. 12. And the glory of Lebanon Shall come unto thee, the fir-tret, the pine-tree, and the box together, to beautifie the place of my fanctuary, and I will make the place of my feet glorious. verl. 14, The formes allo of them that afflitted thee shall come bending to thee; and all they that d fifed thee fall bow themfelves downe at the foals of thy feet, and they That call thee the City of the Lord, the Zion of the holy One of Ifrach verf. 1 9. The funne shall no more be thy light by day, neither for bright neffe shall the moone give light unto thee: but the Lord shall bee thine everlasting light, and the dayes of thy mourning shall bee ended. All which, with many other places, doe make God fay, that the Church fall fland, and never be prevailed against by the very gates of bell.

Fifthly, Christ cannot leave off to be a King, therefore his Kingdome must stand; there is a seed and a reward promised to Christ for his labours, Esay 53. 10. There be Articles of grace concluded betwixt the Father and his Sonne, which cannot be broken.

Sixthly, there are in all the sufferings of the Church two things most considerable; first, a turne; secondly, a contexture; a turne or

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returne, Gen. 39. 21, 22. Ioseph was caft in prison; but the Lord was with Tofeph. Gen. 49. 23. The archers have forely grieved Tofeph, and thet at him, and bated him : but confider the returne, verf. 24. but his bome abode in strength, and the armes of his hands were made strong by the hands of the mighty God of Iacob. Plal. 3. 3. Wany fay of my foule, There is no helpe for him in God. See so sweet a (But) vers. 3. But thou, O Lord, art a spield for me, my glory, and the lifter up of my head. So is the childe of Gods condition made up of two halfes, Pfal. 18. 18. Hencethe fail; They prevented me in the day of my calamity. Then the rife; But the Lord was my flay. Pfal. 22.7. All that fee me laugh me to corne, &c. Hence faiths rile, verl 9. But thou art he that tooke me out of the wombe, &c. Pfal. 30.5. Weeping may indure for a night; then the returne, But joy commeth in the morning. Pfal. 34. 19. Many are the troubles of the righteous; this is their downe, but they lie not, but the Lord delivereth them out of all. Pfal. 71. 7. I am a wonder to many; that is darke night; but the day dawneth againe, but thou art my strong hold. So doth the servant of God fall, Pfal. 109. 4. For my love they were mine adversaries; but faith riseth againe, but I give my selfe to prayer. Psal. 118. 13. Thou hast thrust fore at me that I might fall; fee the escape, but the Lord helped me, vers. 18. The Lord hath chastised me sore; shall he lie in that condition? No, but be hath not delivered me to death. Efay \$4.7. For a small moment I have for saken thee; behold the returne, but with great mercies will I gather thee. Efay 63. 6. For we are all as an uncleane thing, and all our righteousnesse as filtby rags, and we all doe fade as a leafe; our iniquities like the winde bave taken we away: this is death; and looke to life againe, verf. 8. but thou, O Lord, art our Father, &c. Fer. 1. 19. They Shatt fight against thee; there were but a whole Parliament, all the effaces of the land, Kings, Princes, Priefts, and People against Feremiah, but he must not lie on the dust; but they shall not prevaile against thee, for I am with thee to deliver thee. Jah. 16. 22. Tea now therefore have forrow; that is a lad case, yet it hath a turne, but I will see you againe, and ye shall rejoyce, and your joy shall no man take from you; so are these two at once in the Lords witneffes his Apoftles. 2 Cer. 4. 9. persecuted, but not for saken; cast downe, but not destroyed. 2 Tim. 4. 16. At my first appearing no man stood wish me, but all men for sooke me; yet is he lifted up, verf. 17. but the Lord flood with me, and strengthed me. Secondly, There is a contexture of contraries as black and white, [weet



fweet and sowre woven through other, as day-light and night in a morning twy-light: as contraries in one subject. a Cor.6.9. As dying and behold we live, as chastened, yet not killed, v. 10.00 as forrowfal, yet allwayes rejoycing, as poore, yet making many rich, as having nothing, yet possessing, as poore, yet making many rich, as having nothing, yet possessing all things. How can these two be in one? They kill us, but we die nor; they bury us, but we live againe in the gram, we have nothing, and wee have all things, we have, we want not, Rom. 8. 36. killed all the day long and counted as shape for the slaughter. 37. neverthelesses in all these more than Conquerours, &c. Hence they are killed all the day long, and they live all the day long. I know not how it is, but the Churches death is a living and a breathing death, their poverty a rich poverty, their shame glorious shame, their sadnesses joysels, their paine an health, and an easie paine, their weakenesse strong and

mighty weakneffe.

I desire to make some use of this, and. 1. There be no worldly States and Monarchies of whom this can be faid. Their Kingdom such as cannot be destroyed. Where is there a worldly Kingdome that cannot be shaken? Moab was a Kingdome, and yet Meab shall die in his owne vomit. Ier.48.26. Agypt is a great Kingdome, and yet It is broken like an old Clay-pot or a lame Veffell. The foure great Monarchies are become like foure May-floures withered, and their roly bloffomes are fallen off them in their moneth. Did they means no truth who fayd of earthly Kingdomes? omnis felicitas ad culmen perducta, retrogreditur; and magna suo pondere ruunt. Worldly telicity when it is at the height of the Stairs, fitteth downe and fly peth back againe. And great things of this Earth are a burden to themselves; summisque negatum stare din. It is denied to great things to stand long. Alas, how long did one of the Kings of Gods People raign, even Zachariah? poore fix moneths. Shallam came not to this, he raigned in Samaria one moneth. And Zimri who came to the Crowne by blood, had a shorter raigne. He did walke with a Crowne feven dayes; if pope Victor the 5. had a longer time of a golden Chaire, it was but five yeares. And Clemens the third ruled but three years, and Alexander the 11. onely two yeares. And though it be but a fiction that Kingdomes have their fatall yeares, and Momerchies are under Planetary hours, yet some truth must be in this, Kingdomes have their infancy, and come to a greater firength, till et in

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they come to their floure, and then they begin to turne : and it is congruous to their experienced truth that Kingdomes finde old age, And gray haires are bere and there upon Ephraim, and he knoweth not. 7.9. It is much better to be a subject, or one of the States of the Kingdome of grace; for grace knoweth no old age, nor hath grace an internal principle of corruption, for it is the feed of eternal glory and though the Powers of the Earth may subvert the foundation and fundamentall Lawes of earthly Kingdomes, yet cannot Christs Kingdome or the conflitution of it be broken. But that which doth loofe the Pillars of a Kingdome is fin. Amos s. for three transeressions of Edom and for foure, I will not turne away the punishment thereof, So Ammon, Moab, Judah, are under the same punishment. There is no way to secure England from wrath, but turning to the Lord. And especially two fins in the State are to be feriously taken to heart. I. You fuffered many worthy fervants of God who pleaded the Lords cause for a Reformation against the Prelates, tobe silen. ced, deprived, imprisoned, banished. Both in the reigne of Queene Elizabeth, and of King James, Prelates oppressed the servants of Christ, and did tyrannize over the conscience of the Lords people in this Land: former Parliaments did not give Christ and his servants faire Justice, and now hath the Lordstirred up these oppresfors to oppresse your Parliament, and to raise bloody Warres against the Land. 3. It is faid, Hof. 5. 11. Ephraim is oppressed and broken in . judgement, because he willingly followed the Commandement. It hath beene the fin of this Land, that when Episcopacy, Antichristian Coremonies, Superstition, and will worship were injoyned by Law, to pleasure an Earthly King, you willingly followed after the command, against the direction of the King of Kings: and now hath the Lord delivered the people of the Land into the hand of their KING. And for this the Sword of the Lord hath gone through the Land.

2. U/s. From the perpetuity of the Lords Kingdome, we may infer that this Caufe of God shall prevaile, and that the Church, though in the burning Bulh, cannot be confumed; for febeua his in the Bulb. There be three grounds that there is hope that God will build his owne fernsalem. 1. God never layd the foundation of so faire a building, and then deferted the Worke : when hee hath put it into the hearts of the Parliament and Land to enter into a Governant with she



the Lord, the Caule doth now in formall and direct termes be come the Lords Caule. And so the Lord is become surery for England. 2. When did the Lord ever finally prosper his bloody hearted enemies? Babylons Wombe and Bowells are swelled with blood, they intend to roote out the Protestant Religion. Can God say amen to this in Brittaine? No. hee will not, this end was sworne at the councell of Trent; It was aimed at by Charles the sist, by Leo the tenth against Luther, and the designe of the Actors of that bloody massacre of Paris; yet hitherto all hath failed them. 3. Gods Noble and stately acts of disappoynting and discovering to many Plots, give us hope; for in them all God maketh true of England what is said; Esas. 66.7. Before she travelled, shee brought forth, and before he paine came, sheemas delivered of a man-Child. When shee was steeping, ere the blow came, the Child was borne, and the Woman delivered.

His Dominion Shall be to the end ) Dominion is a power to use a thing, as you please, for such ends as you thinke good; in the Creature, our pleasure is supposed to be regulated by Law and Reason; but men or Angels will or pleasure is not the rule of the use of lawfull excercise of Deminion, but in God; whose bleffed Will not being differenced from his holy reason and infinite wisdome, its the rule of the use of his Dominion, and none may say to him, what doest thou? that but standeth still to the Creature as a binding Law. Illud tantum possumus quod jure possumus, we have no more lawfull morall power given to us of God, then we can, or do lawfully exercise according to the morall rule. But Gods Dominion is to be discussed thus, as it standeth in those following heads. First, in the manner of it, its compleate. Deus Dominatur in totum ens. & in totumentu: God hath Dominion over every being of the Creature, and over every part of the being. God hath Dominion over his Creatures foult, and his foules faculties, his will, minde, conscience, affections, faith, hope, feare, love, joy, over the body, and all the powers and motions thereof. So God hath a compleate Lordship over the Creature One Creature hath not a compleat Lordship or Deminion over another, yea a free reasonable Creature, hath not a compleat Dominion over himselfe. The reason is . God made the Creature, he made all and every being and part of the Creature; He made the foule, the body, the faculties of both, the actions and purposes of both There8 be-

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Therefore he hach an absolute Dominion over both. The potter hath a Dominion of art, not a Dominion by creation over the lame-pot: he made the Lame-pot , but he created not the Clay. He hath therfore but a Dominion of art over the Clay, not to annihilate the Clay as G d can do. His Dominion is of Art to frame of the Clay a Vessell of honor, for a Kings Table, or a Vessell of dishonor for the receiving of Urine. The Matter amongst the Iemes might fell his manservant; and put him in his purfe; but the truth is, when hee fold him, hee fold but his bodily-fervice as he was utefull to labour and worke; but he could not fell his fervants foule. nor his understanding, nor his will, nor his love, nor his faith or Religion, nor any of these: Courtiers then and Cavaliers, Prelates, A. thills who professe they are of the Kings Religion, and will dispose of their foules at the Kings pleasure to kill the innocent, they make their scules bastards and unlawfull broods, and they make the King the Creator of their foules and the absolute Lord of their Re. hgion! O foole, the King did not make thy Soule, there is an other Soule-Lord then the King. Ezek. 18. 4. Bebold all Soules are mine, faith the Lord; and there is another Soule-former, then the King of Brittains: heare God speake himselfe, Efay 57.16. if I sould contend for ever, the spirits should faile before me, and the soules that I have mide! O finde me an Earthly King that can forme Soules, and then let the Cavaliers sweare that which many now practice, I am the Kings wholly both soule and body, faith and conscience. But I pray you, are not all in England the Kings subjects? yea truly. and all in Scotland allo, but not one foule, not one confcience in all. the three Kingdomes is the Kings fubjed.

Army in the Clouds, and in the Firm ment, Ind. 5.20. The Starres in their course fought against Sisters, here heth an host in Hell; and raised an Army against the first borne of Agypt, Psal. 78.49. He troubled them by sending. The Malokim ragnim; evill Angells, or Devills amongst them. He can blow a Tiumpet, and cry to the dust of the Earth, Armes, Armes, and there ariseth an host of Catter-pillers, or Kanker-wormes, Iol. 2. & v. 6. before the faces of these Wormes the people is much pained, and all faces gather blacknesses; that is, strange to see valient men of Warre tremble before a Worme, and one man with a tramp of his soote may kill



hundreds

hundreds of them, but this is the Dominion of Jehova the Lord. He hath an hoft of Waters, every wave of the Sea being a Souldie, every fifth receiving pay from Jehova, first to drowne Pharoah, and then to eate him and his Princes.

3. He hath a Soveraigne Dominion over the salvation and damnation of men, as Rem. 9.2 1. the potter bath power over the Clay. Arminians and Papifts will have freewill Lord and Carver of the white roll of election to glory, but Gods owne Pen from eternity did write in the lambes Booke of life so many, and did booke those from eternity, whom he was, of free grace, to make Senators of heaven to walke with the lambe in white, nor doth freewill pen its owne

doome. But God hateth E fan, before he doth good or ill.

4. God hath an absolute Dominion in all the operations of second Caufer. The Starres thele five thousand yeares have marched fo orderly, and kept their Orbes, Distance, Line, that not one of them ever transgreffed the borders of another. And Gods Dominion herein is fo eminent, that in necessary causes the Lord worketha fort of contingency, and in contingent causes, a fort of necessity; as he faith to the fire, burn, burn not sburne those who cast into the Furnace the three Children; burn not the three Children, Daniel 3.22. 24. hee commandeth the Sun to move, and it moveth Pfal. 104. 19. he commandeth it to fland still, and it doth so in the dayes of Ioshua. He sayth !O Sea, ebbe and flow, Ier. 5.22. and it doth so: he faith! O Sea, stand still, as a Wall, or as an heape of Ice, doe not ebbe, nor flow, while my people go through dry, and it doth fo. And what he hath decreed must be , though it fall out in a contingent way. Iofephs Brethren muft fell him, Potipher muft caft him in prifon, King Pharoab must exalt him to honor.

5. When causes seeme consused in their operations, God exercises his Dominion. Why should an Arrow smite Achab betwist the Joynts of the harnesse, and kill him? many thousands may be killed as soone as he. But God shot the Arrow; the Bow and the Arrow of Jehovahs Dominion was here; when two armies of many thousands on every side joyne battell, what consuson is there, when thousands are rolled in bloud? who marshalleth bullets unrough the Aire? God ranketh Bullets, Arrowes, and Fire-works as his Souldiers slying in the Aire, and will have a good mankilled in a good cause, and a wicked man in an evilt cause: to come faire and safe off, here must be the Dominion of God.

6. How

6. How is it that Satan and wicked men in their blackeft works of hell are as Chariots and Horsemen carrying on the counsells of Heaven, and serving God's eternall counsell, when they are not serving God himselfe? we are to draw this into our selves, for God communicateth an inferior Dominion to his Church and people, for the which he is to be adored.

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1. God is conquering mens judgement, that they yeeld to truth.

2. Hee hath given a Dominion to his faints, and given them to be above all things, and put all Creatures under the Child of God, and hath put the World, Life, Death, Court, Glory, Riches under the Feare, Faith, Love, and joy of his owne children: nothing is great to a Believer, but Christ; nothing high but the most high, nothing faire but he who is white and ruddy, and the fairest of the sonnes of men, Cant. 5 10. Psal. 45. 2. Nothing ancient, as the ancient of days. Nothing honorable as the King of ages. Nothing desirable as the Lord the desire of all Nations, when Creatures have Dominion over us, & are above us, and too great in our affections, we be then under their power, and our hearts are mastered and over-loaded by Clay and shadowes; especially if Death, Torture, the Sword, losse of the sweet pleasures of this life have a Dominion over us, our life is a bondage to us. The people of God are Rom. 8.36.37. killed, and yet congrerors and victors.

3. We are to affect a Dominion over fin. How can this be? for the Children of God for the most are foyled in their combat betwixt the spirit and the flesh; Paul was led captive. I answer, this may be, and yet the Dominion is on the child of Gods side. 1. Because victor y must not be measured by one blow, but by the issue of the Battell; Christ at length in all his Saints shall bring forth Efai. 42.3. judgement unto truth, Mat. 1 2.20. into viftory, the Gospell at length is victorious in the heart of the child of God. 2. That the spirit keepeth the fields in that same soule with the flesh, is a great Dominion; in carnall men the spirit is not in the Fields at all. And therefore he is a servant not a captive; and when the child of God finneth, it is but with the halfe of the willsand so the flesh hath but halfe a vote, and there is a proteflation made on the contrary by that supernatural linfind. A morgiging, or a woodletting is not a buying, the foule giveth half confent, but with reversion, and a power to take back againe at another time, what



what is now given. A man is legall proprietor, and Lord of Lands morgaged, though he want the present use of them. 3. The soyles of the child of God are the seede of humility, of hunger for a suller mediuse of grace, of cautelous and more strict walking; and often here falling one way is rising another way; and this fall is a vertual Dominion over pride. Sinne helpeth, by Gods grace, to mortifie it selfe.

4. We are to pray that the Gospell may have a dominion! O that we might be witnesses to see him who rideth on the white horse go forth through the habitable World with his Bow, and his Crowne con quering, and to conquer, and that he would cause his servants always to triumph in Christ, and make manifest the Savour of his knowledge in every place, Revel. 6.2. 2 Cor. 2.14 pray, exalted be the glory of Iesm; high, high for evermore be his Throne! O that the Pearles and Diadems of his royall Crowne may glister as far as the beames of the Sun in the Firmament shine. Let the wheeles of his Chariot be as the wings of an Eagle. Let his enemies bow before him, and those brazen knees, which will not bow to Iesus Christ, let them

be broken! O Lord let thy Kingdome come.





Be Wise as Serpents, Innocent as Doves.

#### SCOTISH DOVE,

Sent out, and Returning;

Bringing Intelligence from the Armies, and makes some Relations of other observable Passages of both Kingdoms, for Information and Instruction.

From Friday the 16. of February, to Fryday the 23. of the fame.

The world being divided into three ages (wig.) the age before the Floud:
The age under the Law, and this age under the Gospell (the two first are past; of this latter, is also past 1600 yeares and upwards) therefore these times must needs be those last times of which the Apostle speaks, Thus stoud be persion times: For faith the Apostle, Men shall be lovers of their own selves, cove



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1946, boalle proud, blas homers, disobelicate unishankfull, unboly, without natural affection, truce breakers, file accusers, incontinent, sierce, despiters of that are good, Tuaneurs, heady, but minded, lovers of themselves more than lovers of God; having a forme of godlinese, but denying the power thereof. De.

Now let but any confiderate man compare Scripture with these greent times. occasions and actions, and impartially observe the dispositions of men, their conrenticus fpirits, their felfe-love, their felfe-ends, opprefling coverousneffe, pride. Blasphenry, contempt of God and godly men,&c. and there will be no cause to wonder that fuch men are now, and fuch actions done by them : because we know that not one pot or tittle of Gods mord thall fall to the ground : Offenders and offences must come but wee to them this wilfully offend God: The end will bee very bitter : We fee men are disobedient to parents , to Lawes, to God himselfe , unthankfull, and basely ingrate to parliaments, by which (next to the Creator) they are men, and not flaves : unholy, making opposition against Christ and Christian Reformation: Vnnaturall, not pittying their children, their posterities, for their Mother, the Church, and Common-wale : Falle accusers of faultleffe innocents, truce breakers, that keep no promile, no onth, no Covenant, nor make other ule of fuch tyes, but to deceive and betray : they are fierce and bloudy diffiling, and persecuting those that are good : Trayters, to their King, their Religion, their Kingdome and Lawes; yea treacherous revoluter, from the particular truft, which they accepted of on purpole to betray it, heady and high minded, who to rate theresclves, would tread, and trample upon the Commonalty of whole Kingdomes, and to be freed from the justice of Law, fight against Law to dell'oy it : never but one Indas betrayed with a kille; these pretend love to the Law, but deny it of ary use: they love Religion, but cannot abide to fee it practifed in the Kingdom: They cannot endure popery, but love the Masse: Idolatry is hatefull to them, but they'le adore the Idoll: O horrible hypocrifie; mystery of iniquity.

These are by the Apostle likewed to lames and Lombres ( who were Magicians of Egypt) that withstood Moses so these resist the truth, being corrupt and repre-

base concerning the faith.

Now that any man (not given up to stupid hardnesse of heart) should not see and understand cleare truth, is indeed a wonder; especially being fore told, and now visibly declared to the sensible view of all men: as was also fore-told by the same Apostle, that their folly should be made manifest unto all men: The mystery of that iniquity of the Antichristian broad is now revealed: He is discovered (as in open face) declaring unto the world who he is, whence he is, and why

he doth these mischiefes in the world.

When our bleffed Saviour would affure Iohn Baptist that he was the true Messab, he bies Iohns Disciples, goe and shew Iohn those things they heard and saw; for the works he did shewed him to be the Christ: as the works of the Pope, (which his Iannes and Ianners Iesuites) declare him to bee the Antichrist; and that hee is from hell, of his sather the devill, whose works he doeth; as his instruments imployed by him, and for him, doe at this day, and to no other end, but as is before spoken, for siste ends, and have dagainst God, and godly men: And thus much is revealed (for our comfort) that they shall make war against the witnesse of Christ (and seem) to overcome, and kill them, and war against the remnant of the womans seed, which keep the Commandements of God, and have the testimony of Island.

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Jesus Christ, He that will see let him see, and he that will hear, Iet him heare, and he that is wilfull, let him be wilfull still: but it

will be bitternelle in the end.

That the Pope hath ever been a cherisher of Rebellion, and the Papacie perfidious, Fruth breakers, all Histories cleareely shew: And that the present Rebellion in England, Scotland, and Ireland, is nothing ele but Romes Plot, agitated by the viporous Iesuites: Bishops, and corrupt Clergie, is as cleere as the light at noone day:

It hath ever been a chief meanes to enlarge the Popes Territories, by railing of differtions, and Civill Warres, And then by his power ( like the Kite in the Fable ) leaze both parties ; or frike in, to compole the Differences by Leagues and Oathes, playing falt and loofe: binding the honest partie, and dispencing with the other, to break oathes at pleasure, having Warrant Dormant, so to do, when it may advantage the Catholicke cause, (as they call it ) holding that as a principall, that faith given to Heretickes, is not to bee kept, but for advantage: and may more honourably be broken then kept: a thing abhorred by the work of Heathen, or Rebels, except Papilts onely: This buth been their practife, and this is their practice now : By this means the Popes have creeted their mighty Monarchy which they call De jure to all the world: and by this they would still enlargerheir Dominions, and be Commanders of the Monarchy of Great Britaine; he hath by the Juggling of Jesuites, Priests, and Friers, made a strong party here, and by means of Marriages (a usuall course to effect these Designe ) and by the counsels of great persons (poyfoned with Romes venome) feeks to draw our Soveraignes hearts from his Subjects, offring affiltance to him: that he may affift that cause: which if he shall hereafter refuse, they will make him no King nor no man; thus they have plotted : and this they intend: And in this very condition the Kingdoms of Great Britane stands: Therefore it highly concernes us who are true Protestants, and love Christ, or honour the King : to be united as one man, to withstand fuch infinuations, and treacherous Defignes, with the hazard of our lives, our estates and all our best endeavours, to defend our Religion, our King and kingdoms, against this increaching common enemie: The greatest dishonour that was ever done to the Christian pro-eftion, and to Christ our Saviour, was by the Popes treachery, and perfidious



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Amurathes the Emperour of the Turkes, had made a League with Albert the Emperour, and with Vladislans King of Polonia, for ten yeeres, Pope Eugenius the fourth, by his infligations caused the King of Polonia to leavy an Army against the Turkes, and lead his Army to Varna, in Bulgaria, where he was defeated, and slain by Amurathes, to the shame of the Christians, who had solemnly sworn by Iesus Christ their Saviour; examples of this kind are obvious in Histories: but wee need not seek for forraign examples, our own Chronicles, of the Kings of England yeeld us frequent examples, read but Daniels History, of the life of King Henry the second, King John and others, and you shall see all this truth cleerly proved, and compare our present condition, with those times, and it will ap-

pear, the prefent Plots exceed all.

Now at fast let men be wise, time is yet before them : God is mercifull and offers (by his providence ) to make a covenant of Peace with us : if we will come in, and enter into a Covenant of Reformation with him : The Parliament is merciful, and have by a late Declaration tendred mercy, because they seek not the ruine of any: what more can be done, he that will yet perfift, will one day acknowledge before God, and men, that he hath deservedly perished. It is ma inesse in men to think the Pope is honester now then in former times: if we will not believe Stories, let us remember the Treacheries in our own times: feverallin Queene Elizabeths dayes : had not God prevented them: and the Mafter Plot in the beginning of King James his Raigne: but after the discovery of that, the Papacy have fince been hatching what is now brought forth; And still cheriff that Cockatrice, thus hatcht to fling us to death, by a Deceitfull Treaty, as by the fury of a flying Serpent, They weave a web like a Spider; and by Subtilty feek to take us in the net: Therefore they in the name of the Earle of Forth, fent a second frothie Message, to his Excellency, the Earle of Effex, about a Treaty of Peace : and a convoy for Malter Offley, and Malter Funfhaw, to Treat of a peace at Westminster: but with whom they meane to treat (if the man in the Moon knowes not ) no body knowes : for they acknowledge no Parliament to Treat with, this is likely to be a fure Peace, but it feemes not fo to me.

For my part, though I defire Peace rather then War, (and fo do

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all true English and Scotch protestants') yet I am confident a just wat is to be preferred before Dishonourable and Destroying Peace? War is indeed a consumption discase in a state; but that discase cannot be cured without removing the cause, relapses are (by the best

Phylitians held ) the most dangerous.

The Parliament of England ( with confent of the Scorch Commiffigurers ) have now perfected the Ordinance ( of which we told you last week ) enabling Commissioners of both Houses, to joyne with the Scotch Commissioners, for the speedy, and secret dispatch; of the great affaires of England, giving them power to Regulate, Recrute, Direct, Appoint, Order, and dispose of all the Armies both English and Scorch : And alforo Treat of Beace, and War, but in that they are limited, and have nor powor to conclude of, without confert, and approbation of both Houses; The names of these Commissioners and Councellers of State are thefe, Earl of Northumberland, Earle of Effex, Earl of Warwick: Earl of Manchester, Lord Say, Lord Wharton, L. Robertsa The names of the Commons are, Sir William Waller, S'r Arther Haftering, Sir Philip Stapleton, Sir Henry Vane, Semior, Sir Henry Vane, lunior . Sir Gilbert Gerard, Sir William Armin : Mr: Saint Iohn Soliciter, Mafter Recorder, Collonell Cromwell : Mafter Wallopp, Mafter Samuell Browne, Master Peropoint.

The names of the Scotch Commissioners are thefe, Earl of Low-

From the Scorch Army ( not from the North ) we have had no certain intelligence, since the letters that came to the Parliament, and Scotch Commissioner on the Lords day last, certifying that they had taken one fort of the outworkes before Newcaftle, with the loffe of fourteen men : after Six houres affault, one of them (and the chief) was the Earl of Lindleyes Lievtenant Captaine, the rest common. Souldiers, and they flew 7. or 8. of the Enemy, the reft fled into the towne : and the Scots poffessed the Fort, which is within halfe musket that of the Walles: Then the enemy fent out 8. Troops of Horse, which were charged but with five, and yet they retreated presently into the Towne, without any lose, on either side, onely the Scots took two prisoners, one of them a Lievtenant, who afterward confessed that the Earl of Newcastle was in the towne, and the Lard Widderington and Generall King: They of the towne have burnt all the houses without the walls, most cruelly Spoyling all the inhabitants.

The Scots have feized many Boots and Lighters, with which they intend to make a bridge over the River Time, and for to invitor the downer



(105) towne on every fide, and secure the Coale-pits, which the Earl of Newcastle threatned to fire : if he cannot keep the towne: The Scott put us in minde to take heed of selfe confidence, and withall defire that we will not put further confidence in their Army, but as Flesh, for thereby they ( wifely and religiously ) tell us wee shall wrong our selves and them, affuring us that they can better indure the enemies hottest charge, then the weight of the least confidence that is due unto God, therefore it is our parts to pray for them and relie upon God, who onely and alone, gives victory : for he is the Lord of Hofts: They also affure us of their faithfulnesse, and their willing cheerefulnesse, in this service, in the which they conceive themselves no lesse concerned then our selves; And surely greater evidence of cheerful and free love, was never known, then they have now in this March manifested : First, in the deep Snow severall long Marches; Then in the deep waters after the Thaw: fo that as the relator expresses, the foot sometimes waded to the middle, and some of them to the Armeholes; and that with cheer in heffe, and with so good fucces, that not one of them miscarryedby it This is a voice from heaven calling us to thankefulneffe: Let us feek God, and God will not for fake us: These intelligences were at large printed, and published, on Munday last: and with them the Letters from the Committee of both kingdoms to the town of Newcastle: and the answer from the Town to the Committee; But thus much I thought meet to incert and fend you by my Dove, it being the Substance of all, because (it may be) my Dove may fly where those letters never came. 14

From Warwick we have intelligence that the Forces there, under the command of Sergeant Major Point of Horse, have surprised some of the Enemies Horse, and some prisoners: who were forraging in the Countrey, about 10. or 12. miles from Warwicke, the number is uncertainly related, but the horse was between 20. and 30.

From Northampton we have intelligence that a partee of horse of the Enemies, were pillaging about 8. miles from Banbury, and a partee of Horse from Northampton set upon them, slew 7. or 8. and took

about 40. horse: with the losse of one man: 10 1 all only standing

On Tuesday last we had notice of a partee of the Enemy, from Redding: that came towards Maiden head to plunder, & to old Winser, where they pillaged Cattell, Bease, Horse, &c. And were marching away with them, but a partee from Wind or Castle, pursued them, and within two miles overtook them, and made them run, leaving their pillage behinde them, and little hurt was done, the fox pursued sted to his hole, but are long I doubt not but he will be unearthed.

Colonell

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Colonel Milton (that brave Gentleman) hath been very valiant and vigilant, to prevent the direct recrutes of the L: Byron & Chefter forces, and hath by his care, intercepted about 60, horse in the borders of Wales, within 6. or 7. miles of Wem, and hath taken them all, and about 40 men, whereof one was a Lievtenant Colonell, and two

Captaines. From Nampewirch we have no certain intelligence, only that the condition of our Armies there is very good, and defire to fee the face of the Enemy in fair play, and good ground, but the Lord Byron rather defires to fee their backs, for hee cannot indure to behold the face of the Noble Fairfax, nor Brereton. Prince Rupere keeps a distance, but would rather bring tidings back to Oxford of something done, then do any thing against such Champions (except plunder,) he hovers about Dudley, Shrewsbury, and thereabouts, willing to get any thing but blowes: he hath some troopes of horse with him, and expects supplies of foot out of Wales, but the weather and their courage are congruous, both cold; some Irish do come, but they thrive not, a shrewd suspition : it may be Prince Rupert lies in the way to stop the late Declaration of both Kingdomes from passing that way; for if it have free passage, it will bring to the Parliament more then he can raise against it; but our Dove flie over his head, shee will tell of it, and that may raise a dispute.

From Plimmouth we heare all is well, and the town in very good condition, no enemy neerer to it then Plinton, and there not above y. or 600, the rest of their old fouldiers (not slain and dead) are either run away, or mixt amongst their forc'd newplayers, which they intice to look Sir William Walter in the face, but if they stay but a while, Sir William will come to them; for he means to spread the late Declarations in those Counties by the first of March, except Prince Maurice rise out of his grave to hinder his passage, for that may fright him.

Sir William Waller will (by Gods assistance) very shortly, have a very considerable Army, besides them he now hath, (and those under the command of Major Generall Brown, all brave Londoners) he shall shortly receive 3000. foot, 120. horse, and 500. Dragoones out of the four associated Counties: Kent, Surrey, Sussex, and Hampshire, but he will use the Countrey much better then they have been used by their plundering task-masters, who have laid daily grievous burthens upon them, not only by mulc's and weekly tasks, but entering possession of all their estate, lands and tenements, not only of such as have born Arms against them, but they who never lived in the Countries, and whose tenants have duly paid all Taxes, and Payments assessed.



(132) affeffed; and this is most truly certified for tellimony (amongst many) I will give you one instance in particular (least Anliens should cal vell and fay generall's prove no particular) Mafter Long a Gent of Lincolnes Inne, who never inhabited in the County of Wiles, where his land lyes, and hath by his Tennants paid an Seasments, yet his Lands and whole estate is taken from him, nor did he actually doe any thing questionable : I desire Aulicus, and his friends to take notice of thefe things; and know (though they have fcandalized the Parliaments proceeding) that fuch a thing was never done by the Parliament, or any their Committees: let the world judge and the Malignants both of the great City London and all through his Major flies Dominions, who deltroy the Subjects by cruelty, and who preferves them by mercy. By some private Letters out of Lincolnshire it is affirmed that Sir Iohn Meldrum intended resolutely to be before Newarke on Thursday the 32, of Feb. And by the mouth of some who came on Saturday laft, Feb. 17. from Durham, it is affirmed that Newcastle was then besieged, and the bonny young Scotch-men. brave and merry, well clad, well armed, and by good fires : making a trim thew, in their blew bonnets; I command my Dove to carry the newes to Oxford A confiderable partee of the Earle of Manchesters horse from Bedfordshire are marcht towards Warwick, it may be the are appointed for a convey for the Ammunition that is going to Gle refter, God freed them, he hath kepr, and he will keepe us.

From Derbiefbire we have this Intelligence, That the once Honorable, Coll. Hastings, late perfidious and sedicious Gent. unmanly, and by justice unfortunate in his perfidious designes; he lately intended to surprize Sir Iohn Gell in his quarters, who was intended to draw to ward Newarke, to a slift Sir Iohn Meldrum; but Sir Iohn Gell having knowledge of his designe, prepared Souldier-like for his purpose and when Hastings sell on, Sir John was ready where Hastings expected not, and slew and tooke 200. soote and 100. Horse.

From the Scoth Army we have a report by a Hambury ship and some other probabilities that Newcastle was taken on Fryday last. I hope it is so; and with confidence believe will be so shortly (if not already) but having been once deceived in that thing, I would rathererre on the right hand; for neither the Houses, nor the Scotch Commissioners, have any certaine intelligence: we hope it, and shall see it, &c.

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# A Horacon dence this is a like so great con Frank and we have this is a like so great con Frank and we have cark taken that we Roukeman are possible to be so great and fewer worth that a continue to the solution of th

Communicating His Intelligence

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### KINGDOME.

From Friday the 16, of February, to Friday the 23. of February, 1644.

Riday the Ordinance for the Councell of State was agreed, no doubt but the affaires of peace and war will be compleatly profecuted, and you will fee my Lord Generalls Army glifter againe, and that they will be confiantly paid, so as the Countreys will be eased, which will make Hamford-hite ring their bells in most of the Townes, to see things brought to so good a passe.

There was some debate about divers that would come in and take the Covenant, we wish they understand it as well as they

are sensible of the need they stand in of it, but we hope care will be taken that they be not eased, least the constant friends of the

Parliament be too much burthened.

The old flory of the many thousands in Ulster, that will not consent to the Cessation, was this day rendred by a speciall Messenger that came thence; this is a businesse of great condernment, and we heave care is taken that such incomagements as are possible to be got are sent, and faire more will be, for indeed the incouragement of those there, is more worth, then the sending five times is many from hence thither, for they being naturalized and hardned, will better induce, and have health, whereas ours will not.

There came Saturday a Frumpet from Oxford, which hath been several cimes Trumpeted afready, we first say no more of it but this: we were of opinion that Bristoll and Cottington would have loft all rather then call the pretended Houses, Houfes of Parliament, but now we think their ftomack will come downe, barlet them take aced; for if they scknowledge ham Houses, they must allow alternat they have done as Houses to be good, then which there cannot be a more fad flory come to auford, and all that they are o of end have drawne his Majettic unto, will be either Treason, or some Capitall offence: This it is to aspire in an unseasonable time, poor Bristoll, twice upon the fidered the horner elimbing to the top and fall backwards ed this stad ne trad news that Sir william Gon bable marchine instand down Morkshire (as if newcastle were alleep in the Forrest delphanted for his Majestie when he gave him the great chredual trene whald fallen in a water apon forme of the chemies forues, and thad taken three hundred horse, the riders in editor Newcastle after their Lord and Master, he lighted orestoupen busionethes dingrous a Major, three Captaines, 10% foot, land materidaher Regiment run to tierk, after whom voo doublehe will march. Monday

oMoniday, cherenius certainene we that the Scientification we before Newsaftle, and had taken a work, inid not recombathe Circumvallation is vermade and all mobile I ad and a surf

They fay General Ling and my Lord of News phromether of it be true, fure they went in, intending terrale the Metical Covenant of My Lord flyon have brought you hope of affire market, and made good her Majasties wile observation of you that you never did his Majastie any service, unless on begges Yorkshire, was an acceptable speace unto him. A we hope my Lord the Scots will bring you to a spare distribution of Mostingham and you: What, is the great Army of eightie Troopes of Horse and Dragoones raised without money, out of Nortingham and Derbyshire, pounded in Newcostle of Florish Lard were sannot believe Generall King hath so little thirt and effect on every tound that he lost neare support, when the Duke of Comberland was taken prisoners of the sand part and a sand and and a sales prisoners of the sand and and a sales prisoners of the sand and a sand a

We heard the old way of corrupting goes fill on at Orfer's and that Colonell Massey hath lost two holds, match to his commanders: shinternance, by the treatherie of his Commanders: shinternance not but trust men of corrupt principles, we comunification them, and pay them well; a greater good will hold any of them hould a varie on the soon to stood of any of

We heare that Sir Thomas Fairfax is before Biddles houses in which the Lond Breveton is, they had no news the as of this inflant at Coursers, that it was taken, they fixed fishing to have good conditions that was taken, they fixed fishing to have good conditions that was taken, they fixed fishing to have good conditions that was taken, they fixed fishing the Colonell Mittain, that brave spaire, that had a lightly shifted it is not south the said to the Lond Capell first income had a broad our of Shrewsham, the funeralls of the Lond Byrain at each type over with him. I

ford poore man, he can roll no where; shirt a Plinten when a Pro-



a Provenant, then to oxford, and back againe, and againe to oxford upon his honour, and about againe. What would he have? But the London Malignants will fay he came away in discontent, because his Majortic would not make him Deanc of Exceller, or force such Storic. At heavy reduced, each ed him

The Duke of Combertand we understand is not so far West as was said, for he was need Develop last weeke, and after he went towards Worcester, its probable he wanthes the going of the Glocester Ammunition, which with east us how water if we passe it; there is hope Sir Thomas Fairfax may helpe it for wards.

We heare a talke as if some designe was now on foot to fall upon Newarke, and that they come from all the Quarters round, but in regard the season is so bad and that place so strong, we rather thinke its onely as yet in discourse, and that they will not attempt it untill the weather be drier, but Newarke looke to thy selfe, for you have been long threatend, and it will fall heavy upon you attast and out and discourse and it will fall heavy.

Governour of Warniek Castle, who falls commonly once a fortnight upon the skirts of the enemy, the last weeks he got some Officers of note, and some brave horses valued and great price and some I made I mil start or note and sixth and I mil start or noted as well as the start of the start o

The Ordnance of the Lord Generall was proleculted on Monday and agreement, for 29000.li. per moneth to be raifed for his maintenance: When Sir William Waller is recruted and moneyed also, then take a view of our intentions at Spring, and fee it we are not like to appeare braves, the Scots in the North whom we hope by that time will be neere Oxford, then my Lord Manchester with his Associated powers, and those in North thimpton, Lecester Warnick, Stafford, Obeshire, Sec. will make a brave number, then come to my Lord Generall, and so to Sir villiam.

wittian Waller, und my Lord Fairfax, and you cannot fee leffe then 60000. horfe and foot, now if the Irifix Rebells would come over a pace that we might have an encounter with twenty or thirty thousand of them, it would fave us a long work in part, we had this Munday newes that its like to prove fo in part, we had this Munday newes that eight or nine support had fet a shore many hundreds about Beaumorice.

Tuelday we had Letters from Northampton certifying that a party of horse sentifying that a miss quarters neer Hambery, and taken source horse, the Lein tenant and Quartermaster, and killed the Cornets This was Sir William Farmers Troope, which is wholly destroyed, if the

Country people had no horles left. 10 yrolg

This day the house of Commons took into confideration the Accommidation of Sir Williams Waller, whose presence is needed in his Affociation, for the enemy bends that way, he much laments the wrongs which the Countreys sustaines by free quarter (its a Character of a tweet nature to acknowledge wrong where chere is not a power to right) but we hope and believely will be in a good posture suddenly; for he hath some moneys, and for the Chichester and other obstructions, no doubt the Councell of State will suddenly get over.

There came news this morning from about Windfor that the valiant Sir Faced Africa Aits he that was drinking at a Gentle-mans house with Colonell Garing, when the Score beare the English and got over the Time and made them run from New-tiffle to Durham and never look back: This Sir Faced with five or 600, horse and foot came to old Windfor, and other villages, and tooke what horse and Oxen and other plunder they pleated, gave \*Vindfor\* Castle an Alarme, who understanding of the neer approach of the enemy, by their Scout, horse and a-way, met with the enemy, took a lame Irish man, and let all the reago backe with their stollen stuffe.

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This day an oathof fectorie was agreed upon for the Councell of State, no bish is to revoke any thing) unlesses the Major part of the Councell allow him counce houses require in this means we hope to keep our designeral fectors as they do a exford, which will be a good businesse fectors as they do a conford, which will be a good businesse fectors, and news will be fearer, for hat men may thinks apon some or said was to live then by news and more around bard or yes bout

We are made to believe that there are Propositions round from Oxford that will be the most denying these everywas, and in ease they be not condificential hance of then they will never that more two will not condificenting, but onely to farther may make for the glory of God hance work to yellow and good of the Subject one door a commo of the subject of the subject

The hoples Thur den by december section which the Commons defined that Maker Print might be put in againg unions those that are to examine the general Accompress which the Lords condificended unrough Commons also may educate the Lords would please engine Answer concerning the businesses before recommended to also which which waster Hollis prest from the faithfull service, and much sufficiency of the Gentleman.

The Lords conditioned not to the Outhor Secrecia, but will; That any of them may come and herro may but notife debated in the Counce bot State, but not to Vote. The County of Ham ford put into the Commons House an humble, Petition about the buffinedic of Buler or free quarter, which they have so loss been indeed to the state of the fufferers, may baye showard we relief your relief your relief with a plant of the state of the state of the relief your relief.

This day we met with one that came from Nemcalle, who hath been prisoner there fince June last untill Friday was leven night; he rells us that the Scots were not come over the Time when

when he came away , he faith, the boom find a light for many houres to gaine the Shield Held work, which had they got, they had got the Towne, "But they recurry her derignt bay had no Ordnance at that time, the Paris of Newcastles powers, faith he, are near 18000. horle and foot, and keep on the South fide, accounting them selves feetines, because they have throwne in fuch great troes into a backford at Nations, which pieces have be less, that the water earlies their accommany and illon pikes, that none mile the Ford: He telly up there Here that whe Sooted in cale they get over Time, will forcettle Brite of new engle from the Town, for they wanted providents for the Pord News after Army be-fore he came away, and the cry was offeat in the Towne also: he lauth, the Scots have lens of more men our of Scotland, by which he conceives, they intend to blocke it up ; they having plutyios previsione disounds contando and one of M orthumberland: byowderch Manpostroy Arthy this exhibiting of New capita is not localle a worke as was conceived, allochat the Ham burger, who spake with some in our ships that lie at Fines mouth, is not like to tell true in faying Newcastle was taken, and that it it be taken, Captaine Hunger is like to be chiefe in the taking of it, which indeed founds most like a truth.

seathly, they would not be burthens to thoic that have too many

Wieller it were gada ane Sweaks modile we motive and indices

Answ. It is not good: First, be cause the Sweet's loangmented in power will be too great a terrour to their neighbours, the Northerne Confunctions often have proved terrible to the South.

/C

Second withey possessing themselves of such conveniency of shipping,

harbour, and trade, might be & great prejudice to other Constite &

Thirdly, they will be able by numerous power to make good any stomes they please to set, which in regard of the necessity of the condity they may ingrosse the riches of Christendome, and it not know help it selfe.

Therefore wift them onely a rod to Denmarke for his folly (which lay he committed) and defire not his destruction; may, Christendon, be too blame, if they should not layer to hinder such a conjunction.

Quest. 2. Whether it may be fafe Treating with the Oxford parther time, and no prejudice to the profession of the warre, or to the bring about such conditions as is absolutely necessary?

Anim. Its not inconvenient at this time to Treate,

First, things are so settled that the Armies are not supported by volume contributions, but by impositions, by Ordinance, and so the war may as well forward.

Secondly, its better to Treate in time of Action, then in time of Californ, for the action will expedite the Treaty, and make parties conflicted out of a fenfe of milery, who other way would be delatory, and it is be conclude nothing.

Whether it be not fit that care be taken for the plundred Common as well as others?

It is: First, because they have equally suffered with others,

Secondly, if they were provided for they would eafe the bushes

Thirdly, they would increase Trade of the Merchant and others.

Fourthly, they would not be burthens to those that have too already.

Fifthly, their cry being heard God would sooper end our translets.

o erest a terrour to the rineighbours, the North

in lave proved serrible to the Scoth.

moon & My create Special and Remarkable Pallages in PARLIA-MENT and the affaires of the Kingdome. cording to Order of Jania and for faller fat isfattion. Containing these Particulars of Sir John Gells great wiftery in Derbyshire how be thath given severall blow to the enemie, defeated Hallings, and taken from him (130 Captains, Officers, and Souldiers, Prisoners, 350 Armes 40 and odde hor le, And many Commissioners of Array Besides other Ammunition and purchase the Alift of the names of divers Lords, Knights, Gentlemen and others co vakethe benefit of the Declaration. \ 50 Pnisoners, 3. A victory by our Farces, obtained \ 52 Gaptains, against Prince Rupert and thera of other officers, that (street odybeen a lowd eccho of peace, And a whole Regiment of Horferoned, Great son live .Thereport of the taking of New-castle, in what manner, and how it was reported to the Pirtrament, and how to be credited, ig 61 5000 I lath 12011120 brod A blood plot of the enemies, who presending peace should have band ed the Welfh and with Prince Ripert and crael Byron to have destroyed the Protestants about Chefbire Shropfbire Lancafhire de lang van dant 6. The copies of two cruell Warrants, one from Prince Ropert to put the English Protestants to fire and sword: Audthe other from Captain Snith, Not to leave them a cock to crow, and his cruelty in varing the Towns about Hoffen, a life iten in whereof was fept to the Lord Whattonen? the top top aved bloom How 16 falle of Ships, are some to Landon with Goals, and gorfale more care comming after from Scottand. London, Printed for Andrew Coe, Anno Dom. 1644 From Friday the 17 of February, to Friday the 13 of Februar

### OCCURRENCES

Of the most Remarkeble Passages of Parliament, and the affairs of the Kingdome, for fuller fatisfaction.

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Severy feed produceth its one kinde, in whatform foyle is prings, even fo are alwayes the enemies pretences of peace, the feeds of fome mischiefe, which want bothing but the warmth of our embraces to make them effectuall. I might instance in many particulars herein, which is so well knowne, that it hath been observed of late, that there hash been a lowd eccho of peace, when any defigne of great evill hath been plotted by the enemy.

I will not here infert, what hath already been published, only excommunicate this last defigne, not yet so fully discovered.

Neither shall I need to produce either his Majesties Speechs Oxford, Feb. 7. The Earle of Forths Letters; and other passage concerning a motion of seeming to defire peace; so fully already published; which may perchance tickle the cares of some, who are igno ant, of what is masked under this pleasing vizard.

B Londy Byron (who by to great a frength, it was fulpeded thould have flopt the Scots with an Army of Irith Rebels; and Welch Papifts, and Malignants) being conquered by the designants.

feat given him at the raining of the Siege of Namorwich, was to be relieved by another Army from Ireland, a part whereof were to land at Milford Haven I and there to joine with the Welch; and another pare at Chefter to rectifice Byon. And Prince Rapers with all the force hee can to meet them at their Randevouzes in the Countie Palatine of Chefter.

Twelve Ships were fraught from Ireland with Rebels, fix of them intended for Milford Haven's but the valiant Captaine Swanly first possess himself thereof; and when they began to put in, were by him bravely beaten off again; who I heare are since come to Bristoll, by which meanes the Welch are pretty quiet: The other hix Ships, it is very probable, are those landed at West

Chefter.

Prince Rupers, according as it was ordered, went in person towards Chester, with what forces could be spared, only the Designe in the West, that must be kept on foot still. Prince Report advanced from Oxford to Worcester, not knowing but the Designe held; and there hee sent out a cruell and bloudy Warrant up and down that Countie, to summon all that are able to come in unto them, to joyne with him in this wicked Designe; and for those who resused, this was to be their punishment. To looke for no mercy, but speedily to expect fire and sword.

By this meanes hee compelled many to march with him into

Shropshire.

But that successes the Champion Col. Mitten hath fallen upon some of his Quarters, where after a short skirmish, with little loss he took 50 prisoners and odde, besides two Captains, and other Officers, he took also fixty horse, almost 100 Arms, and routed a whole Regiment of horse.

And the Lords and Commons affembled in Parliament, taking into ferious confideration, the present condition of the said County Palatine of Chefter, and the damage which may accrue

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to this mingdom by the frequent landing of Irish forces in the Counties of North Wales, and joyning themselves with first Delinquents and Papists, as are now in armes in those parts against the Parliament, and his Majesties soveteigne powering authority, therein residing, which rends to the intervalue and subversion of the fundamental Constitution, Government and Tranquillity of this Realme, the Liberty and Priviledges of the Subject, and the Protestant Religion, within his Majesties Dominions, have thought fit, that a timely counse may betaken for prevention of the accesse of any Irish forces into these parts for the future, by the speedy recruting of the six Counties of North Wales to their due obedience to the Parliament.

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in

Yesterday the Gentlemen that Petitioned in Harefordsbire had their petition read and answered, and the great charges they have bin at is by the Parliament, taken into consideration, and a way will be made with the greatest speed that may be with conve-

nience, for their relief therein, al from mit the Warts mienghed

Captain Smith, that popish Governour of the Cavaliers quartered about Hillsden in Buckinghamshire, lays heavy taxes upon that part of the County thereabouts, and executes it, with as much cruelty: he hath set ten small Towns bordering upon Oxfordshire to pay 680, and odde pounds monethly; and is any refuse to pay, he makes no expostulating about the businesse but sends out a party of his plundring Cavaliers, and they rob, and carry away all they can singer.

The Malignants about the City being mistaken, & conceiving that Hilfden was in the Parliaments hands, have divulged the copy of the Warrant, which perchance Anlieus may make use of. But the copy coming to my hands: I thought sit to publishin.

To all Constables, &coling of 1001 3d all

Hese are straightly to charge, and command you, forthwish upon sight bereof, to bring into my Quarters at Hilsden, the sum of without any further delay, by vertue of an Order received from bis Excellency (the Earle of Forth), and let not the hope of being pro-

A

teded by the enemy deceive you, for unlesse you bring it in according to the time prefixed. I will come and fetch is, and will not leave you a Cock to crow among you, Hilden.

C. Smith.

Now to the end that you may be the more sensible of their

Now to the end that you may be the more sensible of their cruelty herein I will give you the copy of another Warrant that he sent to the Town of Barkley, because they refused to pay him immediatly forty pounds as they were taxed.

Hilsden, the, &c.

These are to co command and charge you forthwith, upon the sight hereof, to bring into my quarters the summe of 60 pound 40 lib. by vertue of a former Order, and 20 li. by reason of the sail thereof, and that you shall return me the names of those that shall be obstinate, hereof fail not as you shall answer at your perrill. Also you shall bring in provision for 200 horse and men for two dayes, herein likewise fail not, as you shall answer at your utmost perrill.

To the Constable and inhabitants of Barkley.

His Excellencie the Earl of Essex is forthwith to be recruted and receive pay, and then the Catterpillars may chance pay deer

fortheir cruell usage of the Kings subjects.

The Cavaliers at Newbery have plundered so many sheep from the Country people; that they hope to bee clothed there with, indeed there are good store of Clothiers in that Towne; but though they sent for Oile from London to dresse it, the cart was stopt at the Court of Guard, which was laden for that purpose, and the examination thereof is to be taken into consideration. But that which will trouble the Cavaliers there most of all is that their Hops were stopt to which was provided for their good liquor, which they love deerly.

Aparty of our horse from Northamton hearing that Captain Farmer was quartered neer Thropmortar, marched thither, and surprized the Captain on Saturday night, last Feb. the 17, with all his troop, horses and armes, which I believe will make the

Oxford Cavalliers fearfull to fraggle fo far again.

€el,

Col: Maffey lately sent out a party of horse from Glober idwards Painswirke, where the enemy lay to stop provision from coming to them and fell upon Col: Mymms Quarters, but seeing the chemic to be numerous our Forces retreated, and with an additionall supply marched again towards the enemie, and held them play for the most part of the Asternoon, slew and wouldded many of the enemies Forces, of which I cannot give you's List because they remain in their Quarters, and returned back to Gloster, with the loss of not above 20 men.

they have been lately as far as Lech and Minstone in Glostershire to plunder and have stole away many cattle from the
Countrey people in those parts, and carried them to Oxford,
but had Col: Massey his Ammunition (which I am forry he hash
wanted so long) I doubt not but he will keepe them at a great

distance from him.

And the enemy seeing themselves sustain so great losses of late, and to lose so many of their Garrisons begin to fall upon newter Towns, and there to apprehend and carry away the inhabitants as Trophies of victory. Thus Col: Winter with a patched Regiment, made up with his Papisticall brothers as broken as his own, marched to Newnham, and there being made up with another party from that Garrison, fell upon Huntley, a Town in Glostershire, and tooke the poor Country people that did neither meddle nor make of the one side nor of the other, and sent them away prisoners to Oxford, hoping thereby to make their actions seem something there: A poor shift, and as exuell a one.

The like also they did at Westbury, where they carried away about 40 poore simple countrey men from their wives and children, prisoners to Oxford, who were never known to joyn in any wayes either with the one side or the other, and these are

cryed up at Oxford for victories.

This

This is one of the projects which the Cavaliers have in those parts to draw a supply of monies from Onford, for they inform the Counsell that these Towns being taken there wants nothing but a Supply of moneys to be fent to them, and then they shall be able to block up Gloster. And thus they are daily put to their hifes.

Ut the Declaration of the two Kingdomes workes a great distraction at Oxford; to confider how many begin to defert them, of whom no doubt by that time the day is expressed I shall give you a large catalogue, in the interim take these in part.

A Lift of those that claim the benefit of the Declaration.

Hen. Earl of Holland The Earl of Bedford. The Earl of Westmorland, Sir Ed. Deering Six Wil Arton Sir George Whitmore, Mr. Murry of the bedchamber. Mr. Glavering, Mr. Lile. Mr. Middleton.

Col: Grey, Sir John Fennick; Sir John Deloval Mr. Pits. Mr. Shaftoe. Ma Hodron My Wandel 9 and many more

Plymouth being at this time in some distresse, the Parliament are very carefull to use some meanes for their speedy reliefe, but those that were last prest for the West, were so distrest by iff weather, that it is believed their fupply will be now fome other way, but whether our London Forces will advance from Petworth is uncertain.

There is a report that Newcastle is taken by the Scots ... concoming which I shall satisfie you on what grounds it is raised The News was yellerday brought to the Parlament, the one which came to England in a flip from Hambur ough, an taking post for London is come before the flip second up the he should report that in their passage, their ship faled by Scotch Sip, and by men in that thip they were ecreffied that Newcastle is taken, and that the Scots are in the Town, this is all the grounds of the reports, and to noise and all all

But there is neither Letter nor Meffenger come cither to the Parliament or to the Scots Commissioners to fatisfie that let taken, although I confesse it is probable enough that it is be this time taken.

And befides, that which makes me most of all to doubt it is, that some report it to be delivered up to them without ftorming or fight at all, others that there was a great fight and many flain on both fides.

Concerning the taking of the colepits, some works: besides Hoyes and Liters to make use on, of the South side of News caftls it hath been fully related already, onely I shall add thus much that there are 10 thips come into the Thames with cole from Scotland to relieve the City of London, and I bearthis

90 more are speedily to follow them.

Sir John Gell begins to emarge his Quarters in Derbishire to the purpose; he hath fent out one party of horse into the Peak, who have falue upon the enemies Quarters neere Alfreton, and took many of them priforers, befides those that wete flain, and falling upon them again neer Amburn, did as good execution as before, and have brought to Derby 40 prisoners, amongst which are some Commanders, forty and odd horse, fifty arms befides divers Commissioners of A ray that are brought in is

And on the other fide Sw John Gell hath given, Heffings him felf another deteat, taken roo prisoners; amongst which are some of his most notorious Officers: and slaine 100 dead upon the ground; taken between two and 300 Arms: and fo routed him; that it is believed, as the case flands with him, hee will

hardly ever recruite himself again. Published according to Order.

# ROPHECIES

Full of Wonder and Admiration.

MADEK

WHUMPHREIT TINDALL Vicar of Wellin

two hundred yeares past: And after his death, found in his Study, with his Name subscribed thereunto.

allome fixty years fince coppied our by a worthy Gentlem and ever fince kept private.

Erricling many frange accidents which shall befall to this Kingdom.



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1643

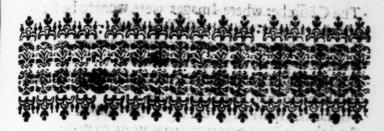
London, Printed for Bern : Alfop, according to Order. 1644.

## ROPHECIES

Pull of Wonder and Admire in

lander, Printed for Bern: Affig secondres : Die

Published according to Order.



TWO

#### PROPHECIES

HVMPHREY TINDALL

VICAR of WELLING,

Two hundred yearees palt, and after his death found in his fludy, with his name subscribed there unto and some fixty yeers since coppied out by a worthy Gentleman; and ever fixt.

kept private.

Of Priests and Clerks we shall have needs it Churches shall fall, it shall be great wonder. The Clergy, and Lairy, shey shall be attenders. Had praying to Saints, shall passe away.

And holy wire shall reach us, what is to say so your

(2)

The Churches where Images were wont to be fet With lively letters, they shall be writ; Though young mens hearts, as heavy as lead, Both young and old may them read: But to God of his preheminence, and of high Throne All honour shall be to him alone : For fancies shall faile, and right shall appeare, And thus it shall continue from yeare to yeare. But at the last a world to tell, There shall be stirred strife with many a Battell: For a double danger shall be the cause, For oft changing and breaking of Lawes. The other shall be, if you read aright, The losses of Lords, Earles and Knights: For woe worth the time, and woe worth for forrow, Milchiefe drawes on, and it will woe borrow. A maiden Queen fhall have in hand to govern, And rule this her I land : Her Lords by righteousnesse rule shall shee, Ar length of her great Realme discharged shall be. For Berons and Lord a promile shall make, Of Gods hely word, that part to take: But Prelates in pride their luft to fulfill Shall cause thereby much mischiese and ill: V Vhich made fay both Priest and Clerk They never heard of fuch's perce of worker For happy that he be then, that is fo true! That can bid Brittain farwell and adeiw: For forrowes shall come both to high and to low, how one man shall trust another, no man shall

For then Ladies with forrow shall fing And widdowes and maids their hands shall wring. Children at their paps shall dye in the Arcet, All kind of creatures shall mourn, and weep. VVoc and alas then may be faid All kind of pastimes downe shall be laid. Then Castles and Towers, and all pleasant buildings Shall be destroyed, and come to endings a seeka a mi Then who fo be in bed over night, at right of the The next morning shall be preft to fight : In water Then great forrow, hunger and paing ando has olive et Toeat dead folk, men shall be faining and non iduo C VVoe worth that finne, that this cause should be VV To cause God thus, to show such extremity, 11:18 70 But a voyce shall come both night and day sint to the Crying to heaven, to call you away: But forrow and paine for our offences VVith battell, famine, and pestilences: As a diffolved land brought shall it be, But who knowes more, no, no, but he: Then a peace there shall be pretended, That peace may be differabled: That peace may be removed, That peace will false be proved. But now great fights will appear, For great Mars Armipotenswill be very diligent, His blondy bands of steele to whet, Vpon their fide, that we shall them betide; This Mars with cruel faction, with Nation unto Nation, And all Reinstruction shall be with operation:

A CONTRACTOR OF THE PARTY OF TH

And still ride in their passion.

Flanders shall rise in with France,

With speare with shield, Bill and Launce;

Confetered with allyance,

To offer their defiance,

Spaine shall imploy the Brittains to annoy.

The Irish, us to destroy, the welchmen to annoy.

The Danes, to pluck and pull: all this resurrection.

Shal put to their ful section, to bring thee to destruction.

Brittain take this admonition,

Be wise and change thy condition:

Doubt not, but think it sure, this storm thou shalt inductive to the strict aims and change the confesse, and to heaven redresse thee,

For Brittaines name shall cleave away.

Out of this land, for ever and aye.

The End of the first Prophecie.



His bloudy bands of heele to vice.

Veon their fides that we ritall them betides.

This Mars with cerel fedica, such vices unto Nati

Published according to Order.



#### THE

## SECOND PROPHESY

Q F rol germanM wa

#### HUMPHRET TINDALL,

Vicar of Welling.

When Rome is removed into England,
And every Priest the Popes power shal have in
Betwixt fixe and three as I understand. (hand,
This Britle shall be in Britton land.
When pride is most press, and lecheric most rife,
And Knights and Knaves clad both in a clothing,
Holy Church awlesse, and the Land lawlesse,
By the yeares of Christ be come and gone,
In the Land of Albion shall be much consustion;
Clerkes shall be taxed and great benefits have,
VVith flattring & fawning their Prince they shall please
And all against the Lawes they shall rave,
And

And cause the Commons to be at great discord. A dreadfull Dragon with a red Role of great fame A Baftard in wedlocke borne fhall be. The Crowne to attain to challeuge by manie, Tane venter puer abinam ille. The thortest night and longest day that shall be found in the whole yeare. There shall be challenges in fight great defire to fee and heare. Penticost night shall be cloathed in white in token of Lightening, For to be at Candlemas when torches be light. a new Mumming for to be. Afterward to be convayed out of the Northward to meet at Ravenspron. S. and P. shall stand in cafe ful! hard. Till as the Keeper of the Crowne, Shall dye upon his brothers fword points Then all stall be turned upside downe. Then a Lion thall come out of the VVeft, To ftirre them for ro ceafe. Then shall there be no manner of rest. Till ewenty hundred Steeds run mafterleffe away. A wer Summer before this shall be : a bloody harve

Thus ender Humphrey Tindall Vicar of Welling

A wallowing winter, and a windy Lenr,

after this shall be.

FINIS.



# ORDINAMO

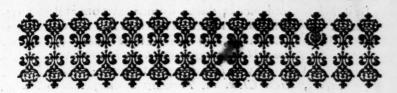
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ACCOLLE

The whole king on

Alfo, on Oriv reitseriken beter vern



## 22. Febr. 1643.

An Ordinance of the Lords and Commons Assembled in Parliament, for taking and Receiving of the Accompts of the whole Kingdome.

Hereas divers fums of money, and other goods have been Rayfed, leavyed, and taken by divers persons, partly by vertue of severall Acts of Parliament, Ordinances, and Orders of both or one of the houses of Parliament, and partly by pretence and Colour of the faid Acts, Orders, and Ordinances, or some of them, and by other persons without any authority at all, upon pretences, nevertheleffe for the use or service of the Commonwealth: The Lords & Commonsin Parliament think it very necessary, and do Ordain, that all & every the Receivers of such sums of Money, Goods, and other things, shall make a perfect accompt of all and every the faid fums and Goods: And for that purpose have appointed a Committee hereafter named: And whereas the Lords & Commons hold it fit, that no person lyable to any such accompt shall be of the faid Committee, or of any Sub-Committee, for taking the faid Accompts: And for the more speedy taking of the same Accompt, have Declared, that no Member, or Officer of either House of Parliament, or Affistant of the Lords House, or Officer of the Army, or other Forces raifed by the Parliament, thall be of the

faid Committee or any the Sub-committees.

Be it therefore ordained by the Lords and Commons in Parliament. That the persons hereafter named, That is to say, William Cockain & Will: Methold Merchants, John Glover Elq; William Pryn Elq; John Stevens Efq; Thomas Hodge Merchant, Henry Hunter Merchant, Edmond Cafon, Samuel Elliot, John Langly Merchant; Walter Boothby John Gregory, Oliver Clowberry, Thomas Hutchins, Anthony Bidoloh. Robert Ellis, Merchants; Edward Mead, Thomas Andrews, Nichol-Lus Gold, Christopher Pack, Daniel Hudfon, George Witham, Laurence Bring y, Andrew Kendrick, William Collins; Small be a Committee, for the taking of the faid Accounts of all and every the Treafarers, Receivers, Collectors, or Agents for the Parliament Members, or Officers of either Houses of Parliament, or Affistants of the Lords House: Officers of the Armie, or other Forces raised by Authority of both houses of Parliament, or other person, or persons what foever, which have Taken, Received, or Issued out, or thall Receive or Issue out, or shall be otherwise Chargeable with any the faid Monies, or other goods, Raifed, Leavied or taken; or that shall be Received, Issued out, Raised, Levied, or taken as aforesaid and to enquire of all frauds, deceits, or mildemeanours concerning the premeles, as also of the sums of Money that are Rated and Assessed upon any person, or persons, and not yet paid, or which shall not at the time of fuch Accompt be paid, and to certifie the same to both or either of the faid Houses, or to any Committee, by both or either of the faid Honses in that behalf to be appointed. And every perfon of the said Committee, hereby Ordained, before he enter upon the faid fervice, shall take an Oath before the Speaker for the time being of either of the faid Houses, for the due execution of the faid Service: Which oath, the severall Speakers for the time being of both the faid Houses shall have power, and are hereby Authorized to administer, The teno whereof shall be as followeth, viz.

I A. B. do sweare, that according to my best skill and knowledge, I shall faithfully, diligently and truely demean my self, in taking the Accompts of all such persons as shall come before

(5) besore me in execution of an Ordinance of both Houles of Parliament, entituled, An Ordinance of the Lords and Commons affembled in Parliament, for taking and receiving of the accompts of the whole Kingdome, according to the tenour of the said Ordinance: And that I shall not for feate, favour, reward or affection, give any allowance to conceal, spare, or discharge any. So belp me God.

the Loufes of Parliament or by colour And the faid Committee, or any five or more of them, shall have power, and are hereby authorised, if they shall see cause, to make and ordaine sub-Committees in every County, Citie or place where they shall think meet, who shall have the like power and authority within their severall limits, as the faid Comminee before named is authorifed, to have by terrale of this are fent Ordinance, and shall take the faid Oath before any two or more of the faid Committee, or fuch as they shall ap oynt, who shall have power, and are hereby authorized and required to administer the same. The faid Oath to bee, taken before they take upon them the execution of the faid service.

And the faid Committee herein named, and every fach fib. Committee as aforesaid, or any two or more of them respeclively shall have power, and are hereby authorized and requi-'red, to eall before them all and every the persons chargeable, as aforefaid, and to cause them to accompt of all and evelie fuch monies and goods for which they or any of them shall be fo chargeable and accomptable as aforefaid: Which Accompt shall bee given in upon Oath : and the faid Committee, or sub-Committees, or any two of them, are hereby authorized to administer the faid Oat : The tenour whereof shall be as fol-

A. B. doe Swear, that I shall according to the I best of my knowledge, give into this Committee (or sub-Committee) a just and true Accompt of all and every the moneyes, or other goods by me, or any other by my appoyntment, or to my use, received or issued out, leavyed, or taken by vertue of any Act of this present Parliament, Order, or Ordinance of both, or one of the Houses of Parliament, or by colour or pretence of any such Act, Order, or Ordinance, or for which I am any way chargeable, or accomptable by force or vertue of a late Ordinance of both the said Houses, entituled, An Ordinance of the Lords and Commons affembled in Parliament for taking and receiving the accompts of the whole Kingdom, without any fraud or concealement what for ver. So help me God.

And shall likewise have Power, and are hereby authorized to direct the manner of the said accompts, and to examine as well the persons accomptable, as any witnesses, or others that can informe or testifie any thing materiall touching the Premisse, upon their corporall oaths (which they are hereby anthorized to administer) and to send for any person or persons whom they shall think sit, and to cause them to bring in and produce any Books of Accompts, Writings, Papers, Inventories, Apprisements, Rentalls, or other things necessary touching the Premises: And if any person or persons in whose house or custody any such Bookes, Writings, Accompts, or Papers concerning the said Accompt

shall be supposed to be, shall refuse to shew and produce them, then the faid Committee or fub-Committees respectively, or any two or more of them, may cause any doors; locks, bolts, chefts, trunks, or other places, of or belonging to any fuch person or persons (being no Member of either House of Parliament ) to be opened, whereby fearch may be made for any fuch things. And if any person or persons shall refuse to come or appeare before the faid Committee or Sub-Committees, or zay two or more of them respectively, upon convenient summons, or shall otherwise wilfully disobey, or withstand their Command, in or concerning the Premiles, then they, or any two, or mote of them respe-Rively, shall have power to grant out their Warrants for the apprehending of every fuch person (being no Member of either House of Parliament) and to purilh him by Fine and Impriforment, and to breake open any doores, lockes, bolts, chefts, truncks, or other places, of or belonging to fuch person, whereby fearch may be made as aforefaid. And if any fuch perfon fo refuling to deliver in the Books, Papers, or Writings aforefaid, or disobeying or withfranding their Commands, be a Member of either House of Parliament, then to certifie his name and offence to both or either of the faid Houses, or to fuch as they shall appoint to receive the same.

And shall have power, and are hereby authorized and required to examine all and every the said person and persons thargeable, as aforesaid, by what Warrant or Warrants they or any of them have received or issued out, or shall receive or issue out any such moneys or goods, and to use all sitting means for the discovery of the truth, in and concerning the Premises, as occasion shall require: And shall certific their proceedings and doings therein to both or either of the said Houses of Parliament, or such as they shall appoint from time to time, when, and as oft as

they shall be thereunto required.

And the faid Committee and Sub-Committees, or any two or more of them respectively, shall have power to appoint Clerks, Registers, and other agents and ministers under them, for the better expediting of the said service, as they shall think fit, and to keep one or more Office or Offices for that purpose, in such place or places as they shall think most convenient, and to do all such other acts and things which shall necessarily conduce to the execution of the said service: And they and all others that

shall be imployed in and about the said service, shall be therein protected and faved barmleffe by the power and authority of both Houses of Parliament : And the Lords and Commons will in due time, take confideration of the pains of the Committees aforenamed; And the faid Clerks, ministers, and other agents. shall have such recompence for their charges, pains and travell in this behalf, as by the faid Committee, or any five or more of them shall be thought fit, and shall be approved of by both Houses of Parliament: And those that shall make discovery to the faid Committee, or Sub-Committees, or any two or more of them. respectively, of any such moneys or goods, as aforesaid, concesled or detained by any other person, who is, or ought to be accomptable for the same, shall have fix pence in every pound. for his service therein, and such further recompence as shall be thought fit by both Houses of Parliament, or such as they shall appoint.

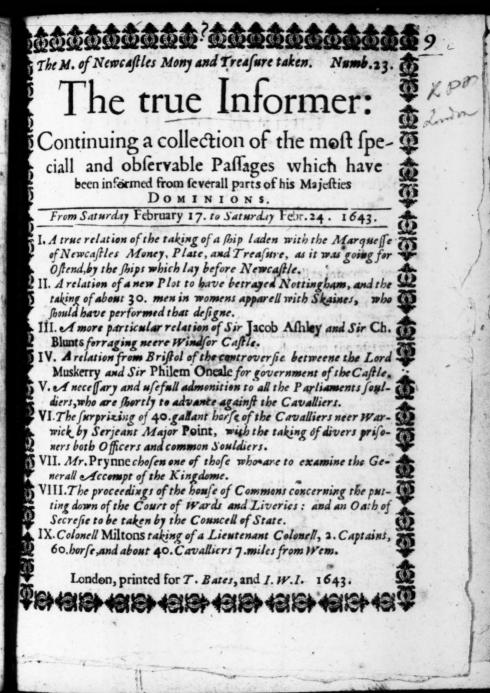
And be it further ordained, That all and every person and perfons chargeable or accomptable with any fuch money or goods as aforefaid, by vertue of, or according to this present Ordinance, shall bring in his and their accompts to the faid Committee or Sub-Committees for this service, within their respective limits, within ten dayes after they shall be thereunto required by the faid Committee or Sub-Committees, foure or more of them, unlesse the faid Committee or Sub-Committees shall think fit in regard of the length of the same accompt, or otherwise to give unto them further time, under paine of sequestration of their Estates, and such other punishment as shall be thought fit by both Houses of Parliament : And the faid Lords and Commons doe, further ordain and command, all Sheriffes, Majors, Bayliffes, Constables, Headboroughs, and other Officers whatfoever, to be attendant, affiftant and obedient to the commands of the faid Committees and Sub-Committees respectively, under such penalty of sequestration or otherwise as aforesaid.

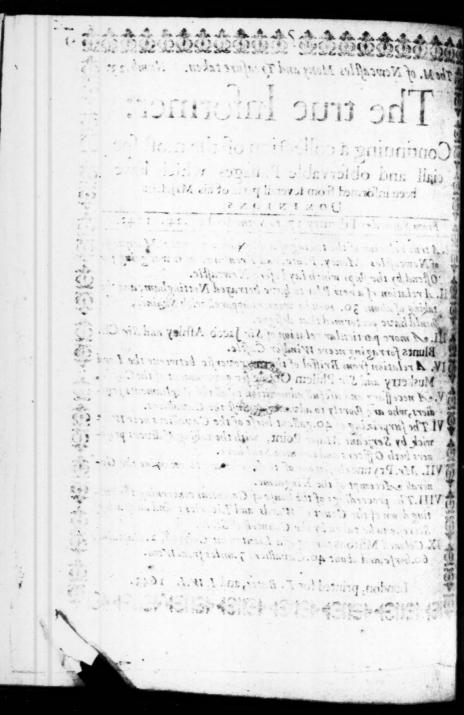
FINIS.

to a man on Thail docker against has a foured to don't fly so the best on it had a convent below to go to go to the source.

Os Senores y Communes del Parlamento aviendo recevido ynformacion por los mercaderes estrangeros y otros ne traitan de traer plata a este Reyno, que sus Correspondintes residentes en las partes ultra marinas an concebido algudistemores y Zeloz que les desanima en remittir la dichalara a elte Reyno, Sigun lo solian hazer. Para mayor Siguidad y para animar a todos los mercaderes y trattantes en diha plata O moneda eneste Reyno. Ordenamos y declaramos, que toda laplata y moneda que Viniere en navios yngleles tendra proteccion y passage franco y libre Como en tienpos passados assi por mar como por tierra, a los puertos de Dover y Londres, y que sobre ella, no aura enbarasso ninguna, ny detencion por este estado, sobre ninguna pretencion que sea ny entoda ni en parte en quales quier manos que parare, que sea estrangero, O natural, Pero que dicha plata y moneda se podra traer a la Cassa de la moneda de su magestad en Londres como lo an a costumbrado asta a qui, y ademas podran trasportar las dos tercias partes de toda la dicha plata que Viniere, pagando dos porciento dedrechos della, como hazian en tienpos passados. Y la otra tercia parte se hade entrar, en la cassa delamoneda susodicha, y ademas desdelas dunas tendran convoy como se acostrumbrava deantes, O libertad para transportar las dithas dos tercias partes, en Navios suyos Propios.

H. Elfinge Cler. Parl. D. Com





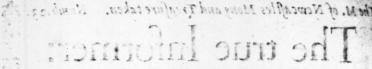
### The true Informe

#### CONTINUING

A Collection of the most speciall and observable Passages which have beene informed this of many bleefing of Christ, seminano quet out teles, o

Vr intention being to instruct as well as informe, we shall for the first place write something by way of admonition unto all fuch souldiers as now are, or first and be hereafter imployed in the Parliaments fervice, who as they have a just good Cause, should also bee carefull to mannage it, and to demeane themselves with fo much Justice and moderation, as that they

may rather ingratiate themselves, and win the affection of those Counties into which they come, rather then any way examerate them a mint them. Oppression, rapine, and other unjust actions are rather Badges of a Citizen of Bibylon, and of a Champion of the Antichristianpartie, then of a Souldier of Christ. The old proverbial Verse, Nulla fides pletafque viris qui caftra fequantur, is tuffilled in the Army of Papiks, Definquents, and Malignants now in armes against the Re-Igion and Lawes of the Kingdome, but let it be the care of the Parlitments Souldiers to fet before their eyes the love and feare of God. To se violence to no man, nor accuse any fally (according to our Saviours advice, Luke 3.14.) to be content with their owne mages, or pay: Which although they may not receive to daily as they expect, yet let it be their care not to oppresse & overburden the Countries where they come, by tiking more then is for their meere necessitie, and to bee alwayes carefull to take what advantage they can of furptizing the provisions and Souldi-



Continuing a collection of the most free ciall and obtavable Pullages which have been informed from teveral prince this Majdels. The survival areas as

From San der Lebruste 17 10 Start leb 34. 1843.

Anne of specifications which shall be a some of a good of Wence fles Money Frater ad Fred so on the organization of the Offend by the Bigs which lay before Mercafile.

II. A relation of a new P ! a to large betrayed Nottingham, and i'c taking of about 30, we also rease we appeared to be Sigines, Sould have on formed that Aligner.

Lest more particular relution of Sin Jucco Affiley and Sin Ch. Blunts forraging nears Windfor C. file.

W. A relation from Briffed of the moreoverfic betweene the Lord Musletry and S. v. Philem Orland for a common to fine Comment. Vo.A necession on a deepall advantable to all the Confirments for the

diers, who are hortly to advance South to Coulers.

mick by Sergeant, Mayor Point, with the taking of Movers probes of the new both Officers confecuences Southfiles.

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ting down of the Court - Words and Liveries and the area.

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London, printed for T. B. ver, and I. 18. L. 1643.

### The true Informer:

#### CONTINUING

A Collection of the most speciall and observable
Passages which have beene informed this
Week from Severall Parts of His Mujestic was to

Vr intention being to instruct as well as informe, we shall in the first place write something by way of admonition unto all such Souddiers as now are, or shall be hereafter imployed in the Parliaments service, who as they have a just good Cause, should also bee carefull to mannage it, and to demeane themselves with so much Justice and moderation, as that they

may rather ingratiate themselves, and win the affection of those Courstries into which they come, rather then any way examperate them a gunft them. Oppression, rapine, and other unjust actions are rather Badges of a Citizen of Bibylon, and of a Champion of the Antichri-Stian partie, then of a Souldier of Christ. The old proverbial Verse, Nulla fides pietal que viris qui caftra fequantur, is tulfilled in the Army of Papirts, Definquents, and Malignants now in arms against the Re-Igion and Lawes of the Kingdome, but let it be the care of the Parliaments Souldiers to fet before their eyes the love and feare of God. To se violence to no man, nor accuse any fally (according to our Saviours advice, Luke 3.14.) to be content with their owne mages, or pay: which although they may not receive to daily as they expect, yet let it be their care not to oppresse & overburden the Countries where they come, by taking more then is for their meere necessitie, and to bee alwayes carefull to take what advantage they can of furptizing the provisions and Souldi-

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Souldiers of the enemies; and in this respect many of our valiant Continuators and Souldiers in divers parts of the Kingdome are much on commended, who have beene very carefull and sedulous therein, as peares by sundry relations of their brave atchievements formerly pulished: but we shall need to goe no further for evidence herein, the to the Intelligence of the weeke past, of the severall exploits performed by the Garrisons of Northampton and Warwicke, by Sir Intelligence, Sir William Constable, Colonell Mitton, and the rest, many d which have beene already imparted. But before I come to the Relations, I shall use this exhortation unto such Souldiers as shall this sections.

lowing Spring be fent forth upon any defigne.

You carry your lives in your hands, and are like to endure the brunt of many bloudie battels : Arrive to be made Citizens of the New Jerofalem, Souldiers of Christ, labour to conquer your felves, of all onquelts the most excellent; endeavour to walke holily and unblane ably before God and men, in love and charitie, the vertues belowing to Christian Souldiers, that as you beare the name, you be not form void of the vertues belonging to those that fight Christs battels mine ly Love, Courage, Respect, and Obedience: for he that loves any thin better then thole Vertues, is not worthy the name of a Souldier : in he that loveth Christ doth not walke in darknesse, but hath the lighter life. caring more for a good life then a long, hunting after righteen neffe, that by that all other things may be cast upon him. In a work keepe faith and a good conscience; get your hearts into a dying tenper, and keepe them therein, for you walke in the thadow, of death Let God and Heaven, and the deepe things of the other world fill you thoughts, and in all your conditions studie to be found in Christ, that having fought your good fight, finished your course, and kept the faith, your warfare being accomplished, you may receive the Crowned righteousnesse which God the righteous Judge shall give unto you and all that love and expect his appearing.

Westminster.

Now I shall come to the Intelligence, and the first thing whereof I shall informe you (beginning at home) shall be concerning the Conference had betweene both Houses of Parliament in the Painted Chamber, of Thursday last, Feb. 22. at which it was defired by the House of Commons, that Mr. William Prynne Vtter-barrister of Lincolness

(167) Inne might be againe added unto those that are (according to an Ordin nance of Parliament) appointed to examine the great and generall Accompts of the whole Kingdome, which the Lords accordingly confented unto. There was then also another motion made by the Commons, that the House of Peeres would please to give an answer concoming the businesse of Sir Walter Erles being made Lieutenant of the Ordinance of the Tower of London, formerly conferred by Order of Parliament upon that ever renowned Patriot Mr. Pym, lately deceased,

some worthie Members of that House, in regard of the great sufferings of the faid Sir Walter Erle, in the loffe of the greatest part of his estate, and the utter ruine and burning to the ground of his house in Dorcetthire by the inhumane Cavalliers, to was a state of and the

which was then much pressed and insisted upon by

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The House of Lords have not as yet condiscended unto the Oath of Setteffe, which the Commons agreed upon the Wednesday before, and this day defired might bee taken by the Councell of State of both kingdomes, whereby it is declared. That no man shall reveale any thing, unlesse the major part of the said Councell of State allow him or the Houses of Parliament require it : but the Lords have for the prefent refolved, That any Member of Parliament may come and heare any bufinesse debated in the Councell of State, but not to have any Vote in it. The injoyning of this Oath of Secrefie, will be a meanes to keepe our defignes and affaires of State more private and undiscovered from the memic at Oxford, who wee have found by experience to have beene boner acquainted with the affaires here, then they have beene publishdinthis Towne: witheffe Mercurius Aulieus, who makes up his weekly Intelligence (for the most part) by descanting yea and relating the affaires agitated in London, and by the Parliament and and colin

There were also the very fame day several great debates in the house of Commons concerning the putting downe of the Court of Wards and Liveries, but as yet the whole Houle is not refolved upon it.

Warwickr. By Letters from Warwicke it is this weeke certainly advertised, That the forces of horse in that Town under the command of Serjeant Major Point, have surprized betweene 30 and 40 of Prince Ruperts horse, and many prisoners, both Officers and common Souldiers, who Were plundring, pillaging, and forraging the Countries about 1 1. or 1 2

(168)

miles from Warwick: many of the horses are valued at a very high

Plinenth the Note Note of to store The good and fafe condition of the Towne of Plistouth is this well confirmed by very good hands, and that there are none of the enemin torces any neerer unto it them Plimpton, where also there are not bove five or fix hundred, the rest of the old fouldiers who were remain ning are drawne forth to the affiltance of Sir Ralph Hopron, and to helpe to make up his Armie, in case that Sir William Waller comes the way, which it is not doubted but will bee very fuddenly, there being an effectuall course now in hand for his recruitall, and the paintented his Souldiers, which being performed, hee will advance with all extern dition. Many of his Souldiers who formerly were ficke and disaled being now recovered, and (through Gods a Mistance) tale to do and fervice, so that of himselfe hee will have a considerable Armie, belief the addition of Londoners, under the command of Ser jeant Major Co. nerall Browne, and 2000 foot, and 120, horse, and 500. Dragoons, which are to bee fent unto him out of the A. Associated Counties of

En Shropshire. I die A canted The beville

Kent, Surrey, Suffex, and Hampshire.

From Shropshire it was this weeke advertised, that the value Commander Colonell Mitton hath done verie good service in their parts, by preventing the desired recruit and conjunction of the Lond Biron, and lately advanced into the Borders of Wales, where he surprized 60.0f the Cavalliers horse about seven miles from Wennesd tooke also between fortie and sistie men prisoners, amongst whom were some Commanders, viz. a Lieutenant Colonell, two Captains, besides some other Officers. Sir Thomas Fairfax is also veries the in Cheshire to cleare the enemies Garrisons, and to beat them out of those parts, and it is hoped he will bee able in a short time wholly to free that Countie from under the power of the enemie.

The businesse concerning the Cavalliers approaching neere Windsor Castle hath beene alreadie imparted, yet having a more particular like lation then any formerly published, I shall here set it downe as it was imparted by a good hand from thence, viz.

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Sir, I am fure you have heard of the Cavalliers plundring under our afet here on the Lords day laft as night : they were fent from Oxford, valingford, Hungerford, Redding, and Greenland, choice borfes all, beir number was above a thousand: they have done more mischiefe then mild have paid 200. Drugomes this twelve munth: an hundred horfe hall have prevented this, and faved 125. pounds a weeke paid to Reding. If there were so many yes provided, besides the just ne se and reasonablene fe of the thing, the worke would pay it felfe. We made out upon jum an hundred norfe, all in the Towne, fo foone as wee had notice, and mue 150. foot, with a Drake. Wee pursued them 7. miles with our harfe, and 5 miles with our foot; we were in fight of them thrice, at last comming upon their Reare, We had a short skirmish, where we killed one, whe an Irish Papist of Prince Maurices troupe (as he sayes) two of ours mere fleightly wounded, but in conclusion wee made them leave all their. Cattell fave 7. or 8. They had before fold 10 for 6.s. They had preffed Courte carry away the plander of Maidenhead, but we prevented them, Seved the Towne 5000.1. Sir Jacob Ashly and Sir Charles Blunt the Papifis were the chiefe leaders in this plundring action.

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Briftal

We must againe acquaint you with some further affaires of Bristol fixe the coming over of the trith thither, every week bringing forth fomthing observable, which we receive by good hands from thence: weate now advertised, that there is some contestation betweene the Maskerrie and Sir Philem Oneale, for government of the Caftle, and obtained being definous to enjoy that title, which difference it is thought wil not be reconciled untill the Queen's coming thither, which they suppose will be very shortly, for that one of the largest rooms in a house, neare the Castle is trimming up with hangings and other costly minute and ornaments for a Maffe-house. The Printing-Presse is ally imployed there in venting feditions and feandalous invectives in designation of the Parliament, which doth much infect Wales and the Western parts, the Countrey people being easily seduced by faire, speanus, and inticing words, although in time they come to tue their crewhen they are deprived of all, and forced to take up Armes against their wils, of which now (although too late) they begin in some places to be febfible.

The bondon Malignants doe not onely daily defert Oxford, but fo many able Citizens there, who have continued there a long time have made meanes to escape thence, and are now returned to bondon Oxford Citie being still affested at 200.1. a weeke, and the Vnivosities at 50.1. which is a sated to low; in regard the Colledges have make most part of their Plate for the Kings service. That upon the coming of divers of the Townsmen and others away, there is now a more were counte then ever taken for to keepe the Courts of Guard them the Townsmen being mixt with the Souldiers, who are injoined said by to observe all passengers. That their Out-workes does now begins very much to decay, and are in some places false downe, so that we have good grounds to thinke that our Armies will advance before the beagaine repaired.

From the Scots Armie we can have no certaine intelligence my by any good hands, that they have taken Newcastle (though iting confidently reported, and many wagers laid of the truth thereof his is most certain, that the Scots have fent divers ships laden with Confion Spillerland, which are now comming up to Londons furthalits not doubted but the price of Goales will shortly be very much and London.

The Quarter Seffions was held in the Old Baily this weeks: Christy the great Wrettler and Robbet's condemned abidie for having hand in robbing the French Ambaffadour of his Plate; and of the fellonies committed by him, and to be executed on Monday and

On Friday Feb. 23, we had certain intelligence that the Manuel of Newcastle fearing the Scots would speedily take Newcastle, he provided a Pinnace, and ladenit with all his treasure plate, and choice plundered goods which he had taken from the Northern parts intelligence to have sent it to Ostend, whereof the seven ships which lay to fore Newcastle for the Parliament having intelligence, watched the coming of it forth, and have taken it, with all the treasure and risks therein, which shall now be disposed for the use and good of the Common-wealth.

From Nottingham we are advertised of another late plot to be the town, for which purpose about 30 men in womens apparel with skains under their coats had got into the town, but by a gracious previdence they were discovered, and the design frustrated and prevented

Published according to Order.

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# DIALOGUE, ARGVING

That Arch-Bishops, Bishops, Curates, Neuters, are to be cut-off by the Law of God; Therefore all these, with their service, are to be castout by The Law of the Land.

Notwithstanding, The world pleads for their own, why some Bishops should be spared, The Government maintained; The name had in honour still; But the word of God is cleare against all this, for the casting-of-all-forth.

The great Question is, which way of Government now? For two wayes are contended for, The Presbyteriall and Independent: Something is said to both these wayes: But we have a sure word forit, That these two wayes are but in shew two, and will assuredly meet in one.

Neuters are shewen open'y here, and the curse of God upon them.

#### Presented to the Assembly of DIVINES.

And the Lord bath given a Commandement concerning thee, That no more of Thy name shall be somen: I will make thy grave, for thou art vile. Nah. 1. 14.
Sirg unto the LORD, for He has don excellent things; This is knowne in all the earth.
Is 12. 5.

Upon mount Zion Shall be deliverance, and there Shall be boline Se. Obad. 17.

They have made themselves vile, cast them out of My sight, and let them goe forth.

1 Sam. 3. 12. Jer. 15. 1.

in the day, that thou floodft on the other fide , A looker-on the day of thy brother; even thou maft one of them. Obad. 11.

Printed by T. P. and M. S. in Gold-Smiths-Alley, 1 6 4 A.





#### TO THE EXCELLENT IN THE LAND, Dr. VVILLIAM TWISSE,

Master of the ASSEMBLY: And to the DIVINES there:

VVith the most highly honoured, and dearly beloved. The Commissioners for the Church of SCOTLAND.



N unknowne person, (and desires lo to be ) the meanest of many Thoulands, presents these papers to your hands, which he calls a Booke, having (he doubts not) Truth and reason for its Parrons "; "Libri, nomine Therefore he does not doubt, dignardi

but yee will be its Patrons too; yee will countenance tistantus thefe, where-ever you find them, though amidft some clientelam refuse, bearing Gods Image and superscription. For debent. the man, you will weigh him with his full allowance, Ver. de Aug. 1 1.

he needs all that, and he looks for no more. So far as he dares trust a great Deceiver, he dares say, That he has no other end in this, but the glory of God, and good of his brother: That he may be informed, if ignorant; confirmed, if weake; convinced, if froward and obstinate, That is the White he levells at. There are Three maine Exceptions. 1) Against the Title, his a Dialogue. (2) Against the Author, A knowne enemy to Bishops, sayes Here-say, a most notorious liar. (3) Against the wayes of worship now: For some say, There be two. I shall endeavour to give cleare satisfaction to all this in the next Pages. I cease here to interrupt you any farther, so fixed upon your worke, Earnestly contending for the faith; and striving together each with other, and for other, in your prayers

Now the good will of Him, That now dwells in the Bush, dwell in your Assembly supon that glory let That defence be) and in your houses, To supply your absence, and all needs there; In your severall Congregations, and be a small Sanctuary there; In your hearts, and be Lord and King there, Amen. The God of Truth, lead you into all Truth, Amen. The Lord of Peace Himselfe, give you peace alwayes by all meanes, That no occasion be given to the Adversary to speake reproachfully, Amen. The Lord be with you all, Amen. Take you by the hand, keepe you in His way, hold you fast to it for the Churches good, and your owne good everla-

sting, Amen and Amen.



#### By way of Preface to all that love Truth and Peace.



Hat is, To all over the Christian World, for all love Peace. No; There is a generation of men, That shall leave their names to posteritie for a curse, who love Death, set themselves in Battle Aray against the Truth, and are presenders to peace, no more, they hate it in their hearts. I doe not feare to point-out thefe men, and to tell, who they are:

They, who stand-up for Arch-bishops, and Lord-Bishops, (I call them by that common name, though Prelate seemes a more proper name ) They will maintaine the Government by Bishops, and their service in full force and vertue, as it followes in our Briefes, Notwithstanding that there is all law and reason against it : And, which is above all Reason, though the LORD CHRIT has taken to Himselfe power in all the people's sight, bringing these men downe, even to the sides of the pitt, whence they shall not returne, till they rife to Judgement. The common people lookers on now, and observing the Princes and Nobles of the World, in this eager contention, betting (with the Divell) and staking downe Earldomes, and Lordships, and the crowne of their glory; cannot be per maded in their hearts, That this betting and staking is to Winne a very trifle; to gaine a thing of nought. Therefore, having such examples before them, They stand-up for Bishops also, for their Government, and service : And some of them, not common men among st the commons, give their reason, why they would have Bishops, neither their Government, nor their service abolished. Because, Their No wise " forefathers Were born & dyed under the Bishops Government, served God " after the Bishops manner, and prescribed formes of worship: and why should "they yeeld to alterations, or subscribe their names to a Covenant, touching "that matter? For these mens sakes, whom I tender as brethren, All made of the same bloud; have all the like precious soules; bought with the same price; professors of the same faith; called all by the same name; seeme to rejoyce under the same hope; looke to inherit the same kingdome; for their sakes, I have taken this paines: To shew them, that will not shut their eyes, the cleare will and law of God touching the fore-mentioned, The throwing downe of the Bishops ( I carry it no higher ) the rooting-out of their Government; The casting-out of their service; The abolishing of their name. There

Reason from fo wife-men.

#### The Preface.

There be three maine exceptions now, as was faid, He tell what they are,

andremove them as I can.

(1.) It is a Dialogue: and therein I dispute and argue the case with my selfe; and so wise I am, I will put no other arguments to my selfe, but what I can tell my selfe how to answer: And so I must needs overcome, a the Boy must winne the game, that playes with himselfe. To this I make answer first.

(1) I thought A continued discourse not so proper as a Dialogue, that the phancie might have more libertie to worke upon the understanding.

(2) I can say truly, That this is no fained disputation, but truly andradly acted; onely now enlarged with such Objections, and Answers, which, upon due considerations, I could imagine might be made for the upholding of the Bishops, the continuance of their Government, or the name. I say again, and as in the ears of God; That I have, by His good hand on me, throughly considered the present Controversie, and have desired to take-in, as my understanding did supply, what I thought could be suggested, for the maintaining of the fore-mentioned; That I might cast-out all scruples, and cleare the minds of the ignorant, and weake Christians touching these matters: So much to the first exception.

A. 2. The next is, That I am not to be be heard in this Controverse,

for I was alwayes a professed enemy to Bishops; I answer firs

B. I. That I doe not crave Andience; let Go D be heard, and Truth

be heard, and I have enough.

2. I am an enemy to Bishops! Indeed I am, and ever was (finee I understood them, and my (elfe) An enemy to them : But no farther, than as they are enemies to their LORD CHRIST; ( Ile adde ) and to themselves, no farther. But because it is an hard matter, To walke evenly towards men, neither having their persons in Admiration, because of Advantage : nor contemning them, because of some evill they have don against the Church; and some cloud of disgrace, which has over-caft their pleasant Sun-fine: Because of this, I shall say a little more; That I beare no ill will to any Lord-Bishops person in the world. Ill will! nay, I call Gop to record upon my soule, That, To lift-up the Arch-Bishops, and Lord-Bishops (Wren and Pearce) nearer to heaven, I could fall-downe upon the earth, and wallow in the duft there; I could behave my selfe for them, as for my friend or brother; I could bow downe heavily for them, as one that mourneth for his mother; 7 /9, I can mourne for them; That I can doe without an if; I cannot pray for them, but with an if. He tell you my reason; I have heard, and from the Pulpic too, Julian and Spira coupled together, and so concluded (from false premifes sure ) That even Spira (whom good-men hope to meet in heaven) that

that Spira finned a Julian did, be fell into that sonne, which name but the cleare-fighted man can fall into. Ah Lord ! Sayes any so of Spira ? What may wee feare touching these Bishops : Who have played and sported themselves upon the hole of the Aspe; and blundred very neare the brim of the darkest lungeon; They have fought against GoD at noone-day, holding a Torch in their hand, the while : and fo came-up neare borderers upon them, who opposed of milicious wickednesse. This is spoken, Reader, for mightie Reasons; The least for to cleare my selfe, a friend to the Bishops soules. (2) To move all to doe for them, as Samuel for Saul, mourhe for them \*. (2) And to command our water fulne fe, That wee doe not oppose cleare Truths nor let our felves against a common light : for something is in this; The men that were not killed with the plagues, repented not of the works of their hands, that they should not worship Devills and Idolls: neither repented they of their musthers, nor of their forceries, nor of their tornications, nor of their theirs: There is something in this: and it win fight. A good warning to us. That wee doe not fo and fo, as Arch-Bishops and Lord Bishops have don; And so much to evidence my tenderest respect to their persons, and to their soules.

A. 3. The third exception; And what way of Government now? These Disciplinaries should have continued the Government of Bishops, till they

had established another.

B. That is against the method of Edification; The old frame must be taken downe first, and the Rubbish cast-out, before the new frame can be creeked, or set-up.

A. But here are two wayes of Government Argued for; which way shall

wee, poore ones, take?

B. Stay a little, and wee will praise God first, Than, when there were so many crosse and contrary wayes of worship, and service, as contrary as are Chist and Belial; the Temple of God, and of Idolls; These wayes are cleane for shen, now they shall never be trod-in any more: And the people of God are pointed unto two wayes, so agreeable to the word of God, comming-up so meare to the rule, and closing with it, That the most cleare-sighted-men cannot tell which way comes-up nearest. I would wee could praise God for this.

2. Let us, poore ones, be advised here, and be wondrous carefull and circumfeet, That wee doe not goe our owne way: for this is an undoubted Truth, That it is our owne way, which does and will cause all the trouble to the

Church, and to our felves .

3. Marke wee these, that are most querulous here, and are readiest to make Objections; They are such, who would make Divisions amongst us; They are abildren of Belial; they would be under no yoak; It is their owne

\* Si non ores genas tamen, &c.
Rev. 9.20,

\* Here I could **speake** great words fio GODS mouth . against Mafter Randall, and fuch like, who will goe their own way, pleafing in their own eye, but abominable in GODS light.

#### The Preface.

way, the way of their owne hearts, which they contend for, and would walke therein: And that will cause all the Trouble. Note this, It is not this way, or that way, which the people oppose; but Gods way and Command, which is, That every man should looke to his owne way, be sudge there\*, and give account thereof, how agreeable it is to the Gospel-way; Which, giving account, wee wickedly call a Shrifting now adayes, and will oppose mightily.

A. But here are two wayes of Government still.

B. So they say, and so it seemes to be, and but seemes; These two wayes are but like two streames, taking severall channells, so they run crosse a little time, and then fall into the maine againe, and keepe one way, a direct way for ever.

Three Words to him or them, who, With defire doe defire, That the way of

worthip may be cleared, and quickly refolved upon. Amen.

\* Note,

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1 Cor, 11.

P. 38 40.

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(1) But consider, That, in the meane time if thy heart be right, thou mailt or. der thy selfe and thy house in a Church way, the way of holinesse; What hinders ? 2. Thou doft defire pure Ordinances, an holy Discipline; It is well; But is thy beart fit for all this? Is it prepared? Thou hopeft, Yes; It is well: But put it out of question. 3. Thou expectest now, That the LORD will make great provisions for His servants; He is preparing a feath now in His Holy Mountaine, for an holy people; He is indeed; But confider wee, what have wee don with all our store, that abundance which wee have had, specially thefe foure last yeeres? Those soule-quickening Ordinances! What have we don with all that abundance? Certainly, these were given unto us, That wee might have life thereby, and have it in abundance. Ah Lord! I remember now how Chrysostome brings in the Heathen before the Throne of Gop, accepting their Judgement, from His mouth; hending the knee, and giving glory to Him, that fis thereon; yet had they but a common light, and never heard of the Lord Jesus Christ, not a Word. I say not, sayes he, Where shall the wicked appeare? But, where shall the Gospellers appeare? Who have been lifted-up to heaven by the means of grace, yet were their conversation low, and earth-ward; how low will their fall be? A consideration, if put home to every mans heart, will throw fire and brimstone in thicker for pre-Cent, That he may escape it for the time to come, and for ever. Let us constder, What good things wee have; how wee have improved them; not what wee want and would have, but how wanting wee are to what wee have; I have don Prefacing: Wee must heare now what God sayes, and would have don: Then wee will heare what man can fay; God will be heard first.

A



# A DIALOGVE, ARGVING

That Arch-Bishops, Bishops, Curates, Neuters; All these are to be cut off by the Law of GoD; therefore to be castout by the Law of the Land,



Hey that have don the same abominations, for the committing whereof their fathers and brethren, in former ages, have been, by the law of God, cut off from the sarth, These ought, by the law of man, to be Cast-out of the Land: The Arch-bishops and Bishops have committed these abominations, for which others, in ancient times,

have suffered death; Therefore these ought to be throwne-out of the Land, by the Law of the Land.

A. I deny that the Bishops have committed such abominations.

B. They have committed the same abomination (I will instance in particulars) against the Day of Gods worship, which, one man having committed, was, by the command of God, cut off from the earth.

A. I am not so slenderly read, but I know whom you mean by that one man, him that gathered slicks upon the Sabbath, and was by the command of God put to death for so doing; But you can never prove, that the Aich bishops and Bishops, gathered slicks upon the Lordsday; neither their graces, nor their Lordships would stoop so low, I am consident of that: And as consident I am, that they did not commit the same Abomination.

B. Your confidence will deceive you, and you must forsake it: The Bishops have committed the same abomination with an higher hand, and a more open face. Isay, the same in your sense, First,

(1) They commanded Raffes to be gathered against the Lords day:
And when the people should be preparing themselves to their solemne
addresse before the Lord, they were commanded to bestrew the Chap-

Numb. 19

pell with Rushes; A service not worth a rush, but a notorious difference to the Church, and service to the Lord of the day; But the Bishops would

hew their power.

(2) The same in your sense and understanding; The Bishops commanded the people to gather flowers, therewith to plat a garland, and to set it upon a May pole; To the intent the people might, upon the Lords day, dance about it with more chearfulnesse. O yee heavens! be associated at this! Never the like dishonour to the Lord Christ, since their forefathers platted a crown of Thorness for his head. But I go on.

(3) The same in our sense and true construction; For you must not conceive, that the man was froned for gathering flicke; there was morein it then a bare action; there was a malignarcy in it; As his need might have required, he might have gathered sticks, and kindled them upon the Sabbath day too, and have given a good account for so doing: Asa more toylesome work might have been don, and is don upon the Lords day, then is strewing of Rushes; But there must be a command for doing it, if not from Go D's mouth, yet from mans neceffuie, that has a command: If you observe the Context, this one man did presumptuously; he needed a fire no more then others of his brethren, yet he would prefume above all; he would try the Patience of the Lord; and, in so doing, he repreached the Lord, fayes the Text: his action was prefumptuous, a reproaching of the Lord. The Arch-bishops and Bishops did the same abs. mination; The fame ! They did more presumptuously; They did reproach the Lord; never any, from the beginning of the world to that day, did To presumptuously as they did never did any of the Heathen to repreach their gods, which yet were no gods, as these have represented the God of gods, and Lord of Lords; and to have been an inlet to that fire, which now rageth in the Land; They have been a means (I would take no man off from communing with his owne heart, and enquiring how willing he was to have it (0) They have been a means to make our Land a Tabberah; Because of the fire of the Lord among St me. I demand then, Is the Law of the Lond cleare, for the cutting-off thele men?

Ver. 30.

a Numb.

. Yes, those that have committed that abomination; but all the

Bishops have not don fo.

B. You shall have free libertie, to speake-out, and what you have so fay for them, anon. This is to our purpose now; That the Law was cleake, for the cutting off that one man; much more for the cutting off these men, who were guides unto others; had a clearer light than he had; did more presumptions sty, more repreached the Lard, than he did; The clearer the lings, the clearer the Judgement; And the clearer Gons



Law

Law is against them, for the cutting of them off , the clearer the Law of the Land is against them, for the casting of them forth.

A. But you have charged this upon the King.

B. Not I, The King of Kings has charged this blafpemy, has laid this burden upon the Kings shoulders; yet so, as it is not a graine the lighter upon the Bishops shoulders. It is charged upon the King, decreing that blasphemous decree; upon the Bishops, prescribing the same : Upon the King, as chiefe Author; Upon the Bishops, as Instruments. Woe unto both, layes the LORD, And what will you doe in the day of visitation, and in the day of desolation, to whom will they fire for helpe? They have defiled their Sanctuary, polluted their Lords day, reproached the LORD of the Day. Say unto the King, and to his Bithops, Humble your felves, fis downe, for your principalities shall come downe, even the Crowne of your glory. And untill the King, chiefe in the trespasse, thall say so much to his own foule, and not onely fay it, but be indeed and in truth humbled for it, giving cleare demonstrations thereof in all the peoples fight, till he fayes fo, and does to humble himselfe, his good people will be as jealous of him, as afraid of him joyning with his Parliament, as the Difciples were of Paul, when he would joyne bimselfe with them; They were all "afraid of him, and beleeved not that he was a Disciple; This is he, faid "they, who compelled the people to blaspheme, and persecuted the " Saints to strange Cities; Therefore Pauls repentance was as fully declared as his fin was, and then he was trufted, and not before, I proceed to a fecond Argument,

Ifa. 10. 1. Ve auttoribm maleficiorum tum etiam admini Aris. Wo to the Authors of wicked decrees, and to the Ministers executing the fame. Ita. 10, 4 Trem. Ifa. 10. 3. Jer.1 3.16. A4.9.20;

II Argument.

The Bishops have blasphemed, &c.

A. You have faid enough, if you can prove that.

B. I prove it first, They said they are Bishops, when they were not; for they did nothing as became Bishops.

A. Is it blasphemy to say, Wee are, what indeed wee are nos?

B. Yes, in Gods account, and He can belt judge of Blasphemy; I know, layes the Spirit, the blasphemy of them, who say they are femes, and they Revises. are not; What was their blasphemy? Surely, wee know no other but this, They faid they were, what they were not ; That was their blafphemy : And it is of high confideration, & of the same concernment to us Chri-"Stians, to teach us To be, what wee fay wee are.

A. The Bifhops faid they are Bifhops, and they are Bifhops, the fee

them to be fo.

n

B. Yes, if lawne sleeves, and an outward dresse, or garb, can give in sufficient evidence, That they are, what they fay they are; But let us, according

cording to the Charge, speake as the Oracles of Go p, and deliver forth

Ifa, 13. 4:

clearly, what they fay, and what wee fee : It is true, the Lord Chrif. who fees the heart, and knowes the fecrets therein, does not judge after the fight of the eye, nor reprove after the hearing of the eare. But wee, poore men, who fee no more but the out-fide, wee must take leave to judge after the fight of the eyes, and reprove ( for wee have no other means) af. ter the hearing of our ears: Wee protesse heartily, wee marke not so much, what men fay, as what they doe; Wee care not what they fay they are; but what wee feethey are; And fo wee will compare what they for they are, and what wee fee they are, and so leave it to others, thereby to give Righteous Judgement, They /ay they are from heaven; wee fee they are from Rome. They fay they are Fathers; wee fee they have no naturall affection at all; bloudy Fathers have they been, bloudy Fathers. They far they are spirituall; wee fee they are altogether carnall. They far they are Lords : wee fee they are flaves to their lutts, to their honours, to men. Time-fervers, Men-pleafers. They far they are over-feers; wee fee they over-fee nothing but their Rents and Revennewes, which was the complaint long agoeb. They fay they are men of GoD; wee fee they are men of the world. They lay they stand for Christ; wee lee they stand against Christ, opposing Him in all His wayer. They lay they are Ministers of the Gospel; wee /ee folly is in them, and horrible things are committed by them. They fay they are Shep-heards; wee fee they are Idoll-Shepheards, and the sword is upon their right eye, and arme; their Arme's cleane dried-up, and their right eye is utterly darkened: This wee let, that they are not what they fay they are. Their mouth was yet wider open to utter blasphemies; for

cell of Trent. Book 1. £49.252. and 216: Non ma-Q to de pafcendagrege, Cogi-Zint que futor de orando. Calvin Inftit. 4. Chap. 5. Seff.12,13 Jer. 23.12 14. Ezck. 22.

b See Hi-

the Coun-

flory of

2. They said they were Bishops by divine Right: I mean it not in their sense now, nor as it was commonly understood, though that was an high presumption, this was more. They said they were Bishops, and would have made themselves so, by the same right, whereby the Lord Christ, blessed for ever, was made a Priest for ever; By the same right would they have made themselves, Arch-bishops, Bishops, Deans, Arch-Deacons, &c. for ever. Marke wee whether it was not just so; To be established by an Oath, was a peculiar Instalment to our High Priest, the great Bishop of our soules, He was made with an Oath; Other Priests, without an Oath; But so they thought to establish themselves, that their three might endure for ever; for, unto an immutable thing, wherein it was impossible (they thought) to be mistaken, they had fixed the Anchor of their hope, both sure and stedsaft. What doe you thinke of this?

A, I thinke it to be a greater blasphemy, than the other.

26.

Zach. 11.

eHeb. 7.

20, 21.

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B. It is hard to make a comparison, who blasphemes most; he, that blasphemes in words; or he, that blasphemes in deed. But you thinke this to be a great blasphemy?

A. Yes.

B. Surely you cannot thinke leffe, for here they faid more prefumpsmouthy, than that proud Kingdid; Wee will exalt our Throne above Ifa. 14. "the Staires of GoD; wee will ascend above the height of the Clouds; 13,14. "wee will be like the most High, ( will was all their reason.) And now see what the Lord has don! (for it is the worke of His hands) He has brought them downe even to the fides of the pit. I argue from hence, the lawfulnesse of the eradicating, or rooting-out this abominable roote (the Hierarchy with its branches ) by the same Argument, which they used for the rooting themselves-in; And we are sure, that there is strength enough in the Argument, if the highest presumption, and most horrid blasphemy can give strength unto it, for all this is in it.

Hitherto wee have seene the Law and Hand of the Lord against these men, for the Abomination committed against the Loads day. 2. For their prelumptuons fayings and blasphemous doings against the Lond Himselfe. Wee proceed now to another Argument, for the Casting of them forth, because of their force and fraud against the people of GoD;

the Clergie indeed, the lot of His Inheritance; Thus I argue;

" They that did call the people to the Sacrifices of frange gods; They Arg. IIL "that did feeke to enrice and turne-away the fervants of God from fer-"ving so good a Master. were, by Go D's command, to be hanged up Num. 25. "before the LORD; The Bishops have spoken all that they could speake, and have don all that they could doe, whereby to enisce and thrust-away the people of God, from the service of God, to serve abominable Idolls, the worke of mens hands; Therefore, by mans law, thefe are to be Cast-out; What will you deny here?

A. This, That the Bishops have don as you have said, sought to entice the people of God fecretly, & by fraud: or by force to thrust his peo-

pleaway from the fervice of their God; All this I deny.

B. All this you deny ! It is quickly faid, but you fland charged to confider, what you deny, least you contradict the evidence and verdict which all your fenfes give-in unto you touching this matter; I shall call them-in now to give witnesse; and I charge you before the Living God, answer now the truth, and the whole truth, as your senses have made report unto you; first,

B. What beare you from their Pulpits?

A. I cannot answer that question ; for the Arch-bishops have not preached

preached these (I know not how) many yeeres: and the Bisho pspreach in the Lent-time onely; and then there is such a throng to heare a Bishop preach, that I cannot come within hearing; Therefore I can give you no certaine report.

B. Though you heard not the Bishop, yet you heard of his Sermou:

What heard you?

A. That the Bishop no sooner named his text, but he ran away from it as from an adverfary, with which he could not agree: Indeed the re port of the Bishops Sermon is very various, and monstrous, so inconfi ftent it is with its felfe, and with the text: for though the facied Scrip ture be constant to its selfe, yet the Bishop and his Chaplin (for he sood up often in the Bishops place) did mould, frame, and fashion his Text as you can doe Waxe, to the fashion of the time, or businesse in hand, still turning head upon God, and his Word, and preaching not the preach. ing which God faid unto him, but what bestagreed with the work in hand, to make the King absolute; and the Bishop an absolute Monarch allo, So they preached; for just as the time served, so the text should serve, Now he preached-up the Kings Prerogative; and preached downe the Subjects Priviledge; fet the Kings throne above Gods throne, and his people below his foote. This was the chiefe part of the Sermon, as pertinent to the Deligne in hand, as it was croffe to the text. Then Enforpacy must be Afferted by Divine Right; The Goverment in the Church must be Monarchicall, as in the Civil state, it must be absolute: And the better to bring about all this, They preached-up Ceremonies, Alians, and Organs; and the lawfulnesse of the warre with Scotland; the pursu ing that brother with a fword; Peace with Rome, but no peace with Scotland; What ever was the Text, that was the Doctrine and subject matter a great while. I pray you doe not aske mee any further account of the Bishops Sermon; I can give no more account of it, than the fickman can of his dreames. Surely, It was to Heterogeneous, incongruous, Inconsistent with, I say not baprized Reason, but common reason, and

6 brutish fervice will render a people brutish

Jonah 3.2.

Baptizatam rationem.

fense, that in very truth, no good report can be made thereof.

B. I believe you, and therefore I have done with your eare: What

roade you?

A. A very godly booke, the Arch-bishops against the Jesuit Fisher; wherein there is nothing sure to thrust away the people of God from the service of God: but rather from the service of Rome; I am consident of that.

B. Be not so considere of an Arch-bishops booke; for, as one said of his loving friend, a blow from that hand would never hurt him: So you

may

may be confident, That the Arch-bishop never intended, by that booke, to hurt the Pope, or his Cause, but to promote it heartily: I doe affure you, that the Arch-bishops intent was so honest, so true, so heartie towards Rome, and so false toward the true Church, that had he had as many necks, as I reade one man had mouthes (no fewer than sistie,) they deserve every one to be trassed up about with a rope; and yet not a full recompence of reward for his ungodly labour in that booke.

B. Proceed, What reade you?

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A. A very pious booke, which has thrust us quite off from Rome; has caused a deadly fewd betwixt us and Rome, it is called, No peace with Rome.

B. There is such a book indeed, but you do reade also, that the same man has written, That Rome is a strue Church; have you not read so?

A. Yes, and truly, me-thought, there was a great contrarietie in words, such a difference as could never be reconciled; No peace with Rome,

yet Rome a true Church, it can never be reconciled, thought I.

B. Yes, that it can, though not well; distinguish the times, and persons, and all is reconciled; The same man writ both, No prace with Rome before he was Bishop: Rome, a true Church, after he was Bishop; The one, as a Minister of Christ, the other, as a Minister of Antichrist. When he was a Bishop, he must write as a Bishop, that is the point. And he could reconcile all very well (he had been unbishopt else) and so he put forth a book, and called it a Reconciler; which caused more than a suspition of the man, that he was not a fearfull man onely, but a right man, a Prostor for Rome, a subtill broker for Babylon. Go p. give him an heart to think of this, for surely, such a man as he should not have given so just a cause of suspition. But proceed; What reade you?

A. Pray you doe not trouble me with that question any more, let it suffice to tell you, what I know in two words, the Bishops books, and books licenced by their Chaplines (if they may be called books) are very many, and stand as fully charged against their Lord and the Lords Anomated, as any books in Italy, or in the Popes Library can doe.

B. Ile aske you no more, What you reade; but what doe you fee; doe

you see any thing from the Bishops tending to edification?

A. Yes, if edification be a building and setting-up. (as I thinke the word doth import) I see much tending that way. I saw Bishop Wrens Library opened, where I saw (what doe you call them?) pretty knacks, Images and Crucifixes, &c. All tending to edification of Romes Church, and the Popes leige people.

B. Have you feene any Alears ?

A. You

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Ave ale

A. You might as well aske mee, whether I have feene any Churches. or Chappels, or Cathedralls; for in every of these places, there is an AL tar, and most eminently seene there; there is an ascent to it, by degrees and fleps, as to Solomons Throne ; Indeed I may answer your question in the words of the LORD, According to the number of (Thy Cities) of thy Cathedralls, thy Chancells, thy Chappels, are thy Altars, thy gods, O England.

Jer. 3.

B. You have bolted out a Truth here, I thinke, before you were aware; I pray you, let us understand our selves, and examine whether you have 'poke a Truth or no? I asked you, whether you have feeneany Altars? You answer mee, Yes, as many as there be Cathedralls, and Chapp: Us; and then you called them gods: I pray you understand, that it is not the Bishops calling wood or stone, an Alear, or the fetting of it like a Deffer- board in your Kitchin, Altarmile, which makes it an Altar? No: They may (for they are B fhops, you may not ) take a flone ar a flock, hew and polish the same, then lavish gold out of the bagg, and fo adorne it: though all this coft and paines be bettowed upon it, yet it is not an Altar, nor a god yet; no nor yet, when they have let it-up, as was faid, Altar-wife, like the D ffer table in your Kirchin, yet it is not & Ifa. s. o. an Altar, nor a god yet. But if the great man , the Arch-hishop hombleth himselfe; and the meane man, the interious Bishop, boweeh-downe before it, then you may call it an Altar, and, i you please, a god too, But if you have seene no bending nor cringing, nor bowing, nor humbling before this wood and frone, then you have miscalled this wood and from, and wronged the Arch-bishops and Bishops all.

I have not miscalled it; I have called it as they have named it

B. You are a man of short Discourse, pray you remember what was faid : That it is not the forme, fathion, placing fetling of wood or flow, or calling it an Alter, which makes it an Alter : none of all this but the bowing and humbling, that gives unto it a worthip, and that makes it an

Altar, and a god both \*.

But now, nor Pope, nor Bithop, will grant, That bowing and

humbling before wood and flone, make it a god.

B. I thinke as you say, and no matter what Pope, or Bishop, Jesuit, or Papift, grant ordeny. This wee affirme to the face of all the Papifts in the world; That this bowing and bumbling ( no Civill worthip in the Church) is a worship proper and peculiar to God alone; He is a God, whom wee fo wor fhip ; or wee make it, though but meed or frome, wee make it a god, as much as in us lies ; while wee make wood and from thare 16.lim.17. in this worfhip, wee deifie it, wee exalt it on high, ( and our folly with

\* Ecce plumbatur erigitur nec adbuc Dem eft. Confecta-THE OF STUP Bunc po-#reme Dem eft. M. Fel. in fol. 1. pag. it) wee make it more than a creature. In a word, By bowing and bumbling before wood and stone, wee make it a false god, and our selves, Isay not, abominable; but a very abomination. My Question then is; Have you seen any of all this, bowing and bumbling before wood and stone? Have you seene Arch-bishops and Bishops, the great men, and the

meane men doe fo?

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A. I can give you a cleare answer to your Question; for I can tell you, what I have seene with mine eyes. In April 1640. The day after the Parliament sate, then and there, in Pauls. Quire, lobserved the Arch-Bishops and Bishops every one, except two, ducking so low before the Altar, that their back parts appeared, and their fore-parts (their heads) disappeared: And what call you that? Bowing and humbling sure. And what they did in Pauls, they would doe in the Kings, and Queens Chappell, and in their owne, where they have the same piles of wood and stone, with wax-tapers upon them; and Priests (with what call you it upon their backs?) before the Altar; I call it an Altar now by your allowance, and a god too; for the great man has humbled himselfe before it, and the meane man has bowed downe.

B. Had wee time to stay upon it, I would bid you reade on; Therefore for give them not; These are terrible words, but wee must passe them
over, and so proceed, Your eye has don you good service; It has
showne you the most abominable Idolatry that ever was committed under the Sunne, exceeding that of the Priests in the Queens Chappell;
for there they humble themselves, and bom, but not before wood and
stone, but before a wooden or a Breaden-god, the worke of their owne
hands. They that can make gods with their owne hands, can worship
them, and with the same Reason. I descend now from the eye, to en-

quire of your other senses.

B. What did you Smell, and Taffe all the time of the Bishops raigne?

A. As was the smell of the Services in the Queens Chappell; where was the groffest, the rankest, the most stinking Popery; yet not so abominable, as the Bishops Idolatry, for the Reason above-said.

B. What have you felt?

A. You should not aske me that Question; I am, as they call mee, a lay-man (by which name, I cannot tell my selfe what I am) nor must you aske any of the Bishops Clergy-men [The Bishops and their Ministers are the lot and inheritance of the Lord, the Clergy, they say, though] They are as their Lords are; Aske a Minister of Jesus Christ, any one saithfull Steward in Gods house, he will tell you, That if the Bishops could not thrust him off from the worke and service of the Lord, then

then he could thrust him-out of Gods house, and his owne; and thrust yet sorer at him, till he had thrust him out of the Land; It is unspeakable what Gods faithfull Ministers, and faithfull people, have suffered from the Bishops themselves, and their bloudy servants; what Devou.

ring words! what violence from their hands!

B. Very well: Now I pray you answer mee from what all your senses have reported to you, whether you have observed any thing tooken or don by the Bishops, any fraud, any force, whereby to shrust away the people of God from the service of God, their good Master in beauen? Answer according to the report your senses have given to your understanding touching this matter?

A. That the Bishops have endeavoured by all their sayings and doings, To render The Lords Day, vile and contemptible; more marred than any Day. They endeavoured also, to thrust away King and people

from the worship and service of their God, &c.

B. That is enough, for grant so much (and yet more you must grant) and then that followes, which, being well profecuted, will strike at the Bishops heads, and trusse them short by the necks. But yet you must an-Ewer mee more fully, and so you will put me to the trouble of other Questions, and your selfe to the answers. Was all this frand and force, thefe Devices, Methods, Depths of the Bishops, were all thefe but an en-"deavour onely, and a Defigne with them > In polluting To pollute The " Lords Day; In defiling To Defile the house of God, and the services there; "Was it but an ondeavour only to thrust away the Deputy from the faith! To ftop the mouthes of the Ministers ? To thruft them out of Gops shoule, and their owne, and into prisons, or out of the Land ? Wasit " but an endeavour; but a Defigne onely, To make some of them, who " would doe their dutie, a spectacle to God, Angells, and men? [Iknow the Lord has His Reserve, a Remnant, a few Names, who would not defile their garments; He did preferve some out of the fire; and some in the fire; some He delivered from the Lions den; and some He rescued from out of the Lions mouth. I know the Lor p has had His Referens evermore; and His Deliverances, and His Reseurs are wonderfull. Itis granted alfo, That all these hard words and ungodly deeds, have tended to the spreading of the Gospel; the furtherance of it even in this Land, and to the encrease of the faithfull, the ennobling and highrening of their Spirits, by the opposition made against them: It has made many lights burne the brighter, the stronger the winde was to put them out. The LOK B has many and faire wayes to restrate His Nobles, and Worthies, wayes well befeeming and becomming the Godet Gods, and Lord of Lords.

Lords. But what the Lordhardon, what good He has brought out of all this evill, is not the Question now. I charge you before the Living God, answer me to this; Were all the writings, sayings, doings of the Bishops, but an endeavour onely, but a Designe? Have they effected nothing touching the premisses: Open your mouth, and speak as the Oracle of God, and as in the eares of God, Have the Bishops but endeavourted onely in polluting To pollute The Lords Day? Answer me that first.

A. It cannot be denied, That the Bishops set-out a Book, wherein they gave an Advension of libertie to the people, for harmless, and pass-times, to passe over the Sunday, as they, The Lords day, as yee call it. Indeed this Grant of libertie, workt contrary effects, as all men say, but that was by accident, as the Logicians say; It was not in the nature

of the thing, but in the nature of the people.

B. You are mikaken in the first word, and so all along. You call the Declaration for Sports, a grant of libertie to the people. That is true. shough they need not such a grant, for they will take it without leave; But it was a Law and Command to the Paftours, To give their people that libertie. Secondly, You call them harmleffe Sports, and lawfull pass-times. You should understand, That these very names, sports and pass-times, are not compatible, not any way congruous with so facred a Time, as is The Lords Day: Therefore the Bishops should not have diffinguished of forts, but have cast-them-out, as neither Civili, nor Harm-life nor Man-like; but the contrary : nor lawfull ( specially mixtdancing ) on any day, most unlawfull and brutish on the Lords Day. Thirdly, You say, That this Declaration for Sports, workt contrary to the Bishops meaning; and that the effects were by accident Wee say the Declaration workt according to the heart of the Bishop, And that fuch effects, as wee have now feene, were in the nature of the thing; as well as in the nature of the people.

A. You must remember, That there were two very godly expressions in the Declaration for Sports, whereby the Bishops did declare a very pious meaning sure. The first; That they commanded no other ports, but what would make the people fit for warre, that is the expression.

B. A godly expression said you, and declaring a godly intent! by giving the people a libertie to sport and passe-awaya sacred Time, with Whitson-Ales, May-games, &c. thereby to make the people sit for warre! Iletell you a Story, whereby you shall be inabled to give Judgement upon this. Gross, a brave Commander, vexed still with the Lydians, a very warlike people, bethought himselse of a way to tame the Lydians, and to make them sober men, by making them first dranke with wine, and "sotted"

Ceuponias et ludicras artes exercere.

Ifa 42,0.

"fotted with pleasures; for thus it was; Cyrus sets forth a gracious "Declaration unto them; gave the Lydians the same libertie then, "which the Bishops gave to the people now, A licence to set-up Alemonics; To exercise their bodies, and refresh their minds with sports, pass-times, games, &c. I put a Question now, and crave your answer; Was Cyrus his intent, by this grant of libertie unto the Lydians, To make them sit or unsit for warre?

A. Unfit fure,

B. You have spoken like a man, the very Truth, for so it was; Avery warlike people before, becomes as weake as water prefently after; And, to give you in short, what Alian contributes to this Story: These people were so delighted in dauncing, That they taught their horses to daunce: So when the horses heard the Trumpet and the Drum they thought it was the Taber and the Pipe, to the horses fell to daun. cing, and gave up their Riders to the spoile. And now if you cannot the present time shall declare the Bishops meaning, and the purpose of those words; To make the people fit for warre; (i.e.) make a peo. ple fit for destruction, To be devoured by the mouth of the fword, asit is at this Day. The people were made drunke with wine, and ftrong drinke and drunke with pleasure, Now the Lord has made them drunke with their owne bloud in their owne Land. Wee, by command from the Bishops, have blasphemed Gods Name; polluted His day; defiled His Sanduaries; Now The Lond has made us fit for warre Now He has given us for a spoile, and to the Robbers, He has powred upon us the fury of His anger, and the strength of Battle. And doe wee complaine, Thatour Cities are, some of them, wasted, and othersome, impoverished? Let us admire, That our Cities are not all so wasted, and left without Inhabitants; That all are not made as Sodom, and like unto Gomoral 4 That is the wonder, and the patience of a God! That a God, so prevoked, thould be fo gracious, there is matter for wonder.

A. To interrupt you a little, I must tell you, That the Declaration for sports and Pass-times, do's declare its selfe against filthy Tiplings and drunkennesse, The other expression, very godly and gracicus! expresse against Tipling, that swinish since, torbidding it in expresse tearmes.

B. You are militaken; That Declaration commands Riott, Luxury, Drunkennesse. Intemperance, and wantonnesse. Though not directly, and in expresse words, yet by most necessary & undoubted consequence, as an essential from the cause, which being naturall and sufficient, includeth the essent, and alwayes giveth it. It is true, There was an expresse forbidding of filthy Tiplings, and Drunkennesse, for so run the words;

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They are but words; Fileby Tiplings, and Drunkenneffe, and Rioting in aPet, 3, 12 the day time, all these were in that Charter for libertie, as in the roote; As Death was in the Pott; As a fall in pride; As destruction and death, in fin and rebellion. It is not possible to countenance Whitfun-Ales, and discountenance Drunkennesse; To Command Wakes, and forbid Tiplings; To allow of letting-up May-poles, and other sports therwith used, and disallow of Chambering and Wantonne se. If I grant the cause, I cannot forbid the effect, no more than I can forbid a stone to fall down-ward, or an Eagle to hasten to its prey; no more than I can forbid the fire to burne, or the Sun to shine. But if I take away the fuell, then the fire will goe out. No man will show himselfe so uncivill, and below himselfe, as to Command Drunkennesse, Intemperance, wantonnesse, in plaine tearmes; Nor need wee a command to doe that, wherein our natures too much command us; Where the law of nature speakes, no need it should be affilted by a Commandement; Wee carry about us alaw in our members, which leads us captive to the law of fin. If a Magistrate will be entreated for the erecting & supporting of bloudy dens, Schooles of mif-rule, nurceries of the Gallowes ( fo bleffed Bolton calls Ale-houses) he doth encourage and support swinish Drunkards, worse than swine in the Church, and more harmfull than they in that garden; Set open the Ale-house, you may be fure some body will come reeling out. The same may be said of setting up May-poles, and countenancing other sports thereto belonging; You cannot command them, and forbid the taking pleasure to rists in the day time. Wee doe not reade, (and it is worth our observation) that Balaam did command the people to commit who redome with the daughters of Moab. He did not point Zimri and Coshi to goe to the Tent in the face of the Congregation and on that foleon day; he had more civilitie than fo, Balaam Numbe did advite, onely fo and no more. Balaam was an old Man; as he was, To his counfell must be, grave, not feemingly fowre, nor apparently uncivill. Let Ilra land Moab come to an inter-view; let them fee each See Trem. others faces ; let them be present at each others facrifices. This was the C unfell, but worte than a curse, for now folly will be committed in Irail no doubt of that: And then The God of Ifrael will be offended with Ilra ! He will depart, and then a curle followes, as certain as when the Cloud is thicke, The thunder-clap followes ( in our fentes ) the Sparkling flash; Bad Counsell is worse than sower Counsell, and more poyfon u, for by bad connfell, not fower counfell, Balaam taught Balack To Lay a stumbling block before Hracl, as the Spirit calleth it: a Rev. 3.14 And it proved in the issue fower counsell too; Ifrael found it io, as wee reade .

24. 14. Chap. 3 L

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b Numb. 25.9. 1Cor.10.8 c Jer. 3.9. reade . To apply here; The Bishops did not command Idolatry, far. ing, Goe ferve other gods. No, but they fet-up Altars, That was enough to defile the whole Land, and to make a people commit adultery with stones and with stocks. The Bishops did not command Tipling and Drunkennesse. No; But they commanded sports and pass-times, White fon- Ales, and May-poles; Allow the cause, and countenance that, you allow the effect, and countenance that also which naturally iffueth thence. If the maid lay leaven in three pecks of meale, thee need not command it to fower the whole lumpe; Put fire and fuell together, you need not bid it to burne : Set a defirable object before the eye, you need not command the heart to lust after it; Set the windowes, doores, gates all open, you need not bid the enemy enter; A small sparke falling into gunpowder, you know what it will doe, whether you will or no, or though you command the contrary. And you know as well, That they, who command Wakes, Whitfon-Ales, fetting up May-poles, and other sports therowith used, do command filthy Tiplings, and Drunkennesse, and other abuses in such diftempers usuall. I have been the longer upon this, to cleare your judgement in so necessary a point. I proceed now to the next Question; Did the Bishops but endeavour, was it but their feeking onely, Toturne the Deputy from the faith?

A. I cannot make answere here, for I cannot tell whose endeavour, and seeking it was; I can tell All are turned from the Faith, King and Bishop, Priest and people, and all; All are turned away from God, that is cleare enough. The Church and State are turned up-side downe, what possibly Church-men could doe, But who was the chiefest Artist, and

Turner here, that I cannot fo well tell.

B. If you cannot, you are content to be informed at this point from them who can tell us from ancient Records, That the Bishop turned the Deputy from the faith, and with him very much people; wee will reade the Records; but consider with mee first, How high the Bishops Power and Authoritis was?

A. How high the Bishops Power : He was not in the Zenish of the Church, for there onely the Pope sits. Take it at the height of its elevation, The Bishops power was but Derivative, as a streame from the See

of Rome; a bastard-power from the Pope.

B. You are mistaken, our Bishops power was as independent as the Popes power is; as absolute a Pope in his Diocesse (and that was all over the Land) as the Pope is all over the Christian world: And all his Actions, Dictates, Determinations, &c. were as Magisterial and Popelike, as ever were the Bishops in Rome. But I pray you consider with mee, what I was about to say, but that you interrupted mee.

A&.13.8,

d The Zenith is the highest point in the heavens over your head: The Nadar is that point of earth your footstands upon; The place wher the Popes must be laid, and their honours in

the Duft.

a. What an influence (like some malignant Starr) the Bishops power had, from the Councell-Table, Starr-chamber, every Court and place,

into the affaires and transactions of Church and State,

3. Enquire wee of ancient dayes, and wee shall well understand, That, while the Priests were good, The King was good: When the people might say, He is a very good Priest; Then they might say, He is a very good King. Jehojada an excellent Priest, for he made a Covenant between God, the King, and the People; That all should be, not their owne, but The Lords People; an excellent Priest he. So was Joash the King, as sorward and zealous (to say no more) as the Priest was?. The Priests zeale kindled the Kings zeale, made it ferviens and boyling-hott; So it was like the burning of thornes, quickly in a slame, and as quickly out; It was not a zeale, a fire from above; But this is the point; So long as the Priest was excellently good, a living example before the Kings eye, so long the King was good. Zechariah, a very good Priest too, And in his dayes, Veziah was a very good King, for he sought God in the dayes of Zechariah: and all that while he prospered: I might be large, wee will reade but one or two Records more; The one tells us;

4. That the Temple, and the Temple-worke there, was never defiled, while the chiefe Priests there did their office. It is true, The King fretted against the Priests, and stormed against the Lord D, till the Lord D smoothim in his forehead, then he was calme and still; But while the chiefe Priest, and sourcescore more with him, did their office, all was well, except the King; It was ill with him, who did fret against the Priests, because they did their office, and against The Lord. That characterists

ged them fo; It was ill with him. But the Censer and the Sacrifice was in their hands, unto whom it did belong, To offer unto the Lord, and serve before Him. Let us record one example more, and that will relate to these times. King Ahaz had a servant, a Right man for his service; But as vile a Priest as was in all Judah; What was the King? If any man makes it a question, The facred Records will resolve him, As miserable a King, as his Idolatries, & other abominations could make him? And his Priest, the basest servant in the world, a slave to his Masters lusts, and his own; The Priest hastened his Masters destruction, for he did, according to all that King. Ahaz commanded, I have read the Records. What

is the refult from thence? You noust tell us; for from the premisses, you have drawne the Conclusion; I pray you what is it?

M. That, It it be now, as in accient dayes it has been, then the Bishop is the Witch, the Soccerar, he is the curning Artist, he turnes all up-fide downe, he has turned the King, and people from the faith. 2 Chron.

\* Ver. 6.

2 Chro. 36

2 Chron. 26, 20.

2 Kings 16.16.

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B. There

\* Ezech.
43.8.
Adbibendo traditiones fuas
ad pracepta mea.
Jun.

3 King.

31, 13.

B. There is no new thing under the Sun, What was, now is a like Priests, like people; Brutish Priests, brutish people. And now fith you have answered mee so clearely to this, Ile aske you no more questions: I will not aske you whether the Bishops endeavoured onely To defile the house of GoD, and the services there? Not; whether they set-up their Thresholds, by Gods Thresholds \*? Not, whether they thrust Go p out of His House, and His servants out of their houses, and Gods House also? Not, whether they have thrust His fervants into corners, and out of the Land? Not, whether they have used Gods precious ones, villanously? All this is as cleare to all the Christian world, as is the noone day: And indeed, you have yeelded to all this, when you granted, what you could not deny, That the Bishops fet-up Altars, and made gods. Will the Gop of gods endure this, To be mated in His owne house with gods of mans owne making? Surely, furely, This is enough to cause the LORD to measure us, as He did Indah and I/rael; or (to relate unto Times nearer hand ) to fretch over this Land also, the line of Germany, and the Plummet of the Palatinate-house, To cause the Land to be wiped. as a man Wipeth a dish, Wiping it and turning it upside-downe; Enough and enough. ( fo much as a man can doe, and was in his power ) To make all the Inhabitants of the Land Papifts and Atheifts all; Setting-up Altars, and making of gods, has donall this; O wonderfull! That all this has been don here before the face of His Holinesse, and yet He has spared. He has not meated out unto us, as unto other Lands; He has not wiped the Land yet as a maid wipeth a dish; He has not made our Land Hormah \*, utter Destruction, or Anathema, a curse; Not yet, Though these abominations are found here; And yet behold greater Abomination than has been shewen hitherto, which I shall not declare here,

¥ Numb.

A. I pray you let us heare all; declare what you can declare; shew me d the world, that other Abomination.

a Persuadet lingua
juber vita
Athan.
b Gal. 2.14
Cogi cos
dicit, qui
exemp'o
Petri, Judaizabant
Iun.

B. You must spare mee, and your selfe that trouble; Indeed I can say nothing touching the Bishops example, that is the abomination, my words cannot reach unto it; how provoaking! how defiling! how corrupting! how spreading! No leprose so insecting, so destroying. This how cannot be expressed; A Bishops Example! A Bishop, and setup Altars! A Bishop, and make gods! Ah Lord, how many thousand thousand soules, has a Bishops example Destroyed! He has by his abominable Doctrines (as wee heard,) he has thrust away King and people from the worship of their God; By his example, he has commanded, forced, compelled King and people to serve other gods, I can say nothing touching this Abomination; I confesse it is hard to forbeare;

but

but I doe forbeare, for your fake, That you may now take the more scope, and libertie, to say what you have to say for Arch-bishops, and Bishops, Their government, their office, their Name. Come, gird up your

loynes, and freake like a man; What fay you?

A. Truly I have much to fay, yet nothing at all against that you have spoken from the word of God, and Judgement from His mouth, upon the Bishops. I can yeeld unto your hearts defire, That our two Arch. bishops ought to be thrust-out; Nay, more, That those two ( I ever except a third, The Primate of Ireland) ought to be hanged-up by the necks : for, wee know what one has don; and it is as legible what the other does; he fights stoutly for the Pope his Lord; I could yeeld youup some of the Bishops too, to the Justice of the Law, to be hanged by the neck, or rosted in the fire; I could yeeld you up our Wren, &c. But to tellyou, what grieveth mee, I cannot endure to heare all the Bishops jumbled together, like Chest-men in a bagg, honest men and \_\_\_\_together; Two Metropolitan Bishops, & one Primate together; Great men, and mean men, together; vile men, and precious men, together; you have made no distinction; I professe unto you, you have so confounded the persons, that I cannot finde out the Primate of Ireland, nor difference him from another Bishop, (now he is in Oxford) where all the Bishops are, or where all their hearts are : You have made fuch a mingle-mangle one with another, that I cannot fingle-out Bishop Wren, that vile man, from Bishop Hall, that precious man : You have, as I said at fish, jumbled them together, like Chest men in a bagg: You should have considered, how foundly some of them have preached, [but some; some notatall; very few oftener than once a yeare, and then not foundly neither] what good bookes they have written. And touching the Cereminies, how cleare they are for the innocency of the same. All this you should have confidered, and not have jumbled them alltogether. Indeed I am grieved, that you cannot diftinguish better.

B. Truly I would grieve no honest man; and I hope to cleare my words so unto you, That they shall be no griefe to your heart. You say I have jumbled the Bishops alltogether, like Chest-men in a bagge. He answer you to that first, and grant, so I have done, and purposely I have done it, for mightie reason, for so they jumbled the dayes of the weeke, the seventh Day with the six dayes, they made no difference, no distinction at all. Destinction! No, They marred their Lords day more than any Day. I grant you, they have don some good workes; So did "Alexander the Great greater workes than they; But Alexander killed "his deare friend Calisthenes; Him, who dearly loved Alexander, and

"the King both; and ever after that, when it was alledged for the hoon nour of Alexander, That he had don such and such great things; It was " checked with this; He did so indeed, but he killed his true and honest se friend, Califthenes, he killed him; And that darkened all his glory to his dying day. So when it is faid, The Bishops, some few of them, have written good bookes; Yes, but they have polluted the Lords Day; which, if there were no more, is enough, to stain their glory, while the world stands; But there is more. Have they, the best of them, answered their names ? have they magnified their office ? have they given attendance to reading, to exhortation, to doctrine? or, when The LORD fought for a man amongst them, I say a man", to speake for Him, was there a man amongst them, the Bishops all, that did appeare? They should have taken His people by the hand now in this day of their trouble, doe they doe it? I say againe, doe they doe it? or doe they take the people of God by their throats? God is witnesse, even God is witnesse. He is witnesse also, What blasphemies they have heard belched-out from the Pulpit, and they were filent the while, and afterwards, What hard words have they heard in the Court, pointed out against His hidd n ones, which they reproved not? Reproved not! encouraged rather; God knowes, what ungodly deeds they have feene! and how the best of the Bishops have strengthened the hand of the wicked, doing violence to the godly ! Go D knows all this; He knowes, even the Holy One, who trieth the reines, and fearcheth the hearts, & understanddeth the thoughts long before. He knowes, That the best of them have dealt most corruptly in His matters; most treacherously with His people in the Day of vilitation; most wickedly in the Covenant ; The best of them is a briar; The most upright is sharper than a thorne-hedge; The day of Thy Watchmen and Thy vifitation cometh, now hall be their prolexitie, Amen.

A. I cannot joyne with you; You should have pulled out the Primate hence, and Bishop Hall, before you had said Amen; Why man, The Lord bisds you put a difference betwirt the good and the bad; the precious and the vile; And, when the Lord biss a people in wrath and indignation, then He sets a marke, He makes a seperation, He marvellously seperateth. B. He do' indeed, then He sets apart, then He seperates indeed. Then He sets a marke, a legible marke, a proper and peculiar marke upon Hischosen ones. But not visible to a common eye; as it was in the 4. Psalme, and other places. No; good and bad, the precious, and the vile, are carried away with the same floud of Gods wrath; there is no distinction made to your outward eye, for the reasons intimated before, more fully set downe in that notable Chapter,

pointed

1 Tim.4. 13. Ezck. 22.

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A man indeed that has the fire of zeal in him, will stand in the breach till hee has bedged-up the bedge.

Mich.7. 4.

P[1].4.4.

B.
9. 4.
11.17.
Aug. de
civit. Dei,
1.1.cap.9.
See Cure
of feares.
pag. 33.

pointed to in the margin ; But because I finde your spirit grieved, Ile open the facred Records, and reade what wee finde there ; This, That Num . 1 ?. Ilrael pyned himselfe unto Baal. Peor (an abominable Idoll:) and the an- 3. ger of The LORD was kindled against Israel. What was Israels Idulatry Primaries to their Governors, and Chief-taines, the Heads of Ifrael ? Yes to them, populi, and they must suffer for it. What! The people joyned to Baal-Peor, Iun. and the Heads of the people lookers on! They must be hanged up all for that. It is the Charge of the Lond; Take all the heads of the pear pk, and hang them up. All the heads; you will observe that, All. Doubtleffe, some heads did not contrive for the setting up, or serving that hamed. Nay, doubtleffe some beads, there, thought the setting up that hame, and serving before it, To be as abominable, as any beads amongst us judged the Declaration for sports (that shame) to be, even so abomi- d Hol. .. nable. Nay, doubtleffe, could they have maintained their honours, and 10. head ships amongst and over the people, they would have withstood that abominable service, the peoples joyning to B.sal-Peor, that shame; But not one, not one man was found, that would doe as Phineas did, not a man, that would show his head appearing for God, and against that shame: Therefore, Take all the heads, and hang them up; Where Before The LORD, before whose glorious eye, they committed that abomination; And because not one of these men would shew their beads, would appeare for their Lord; hang them up before the Sun; put them to hame; make them a publike example; shew them openly; make them a frectacle; fet their heads before that Sun (which they made an Idoll) that all may point at them with the finger, and fay, Theje are they, who did flinke away, who hid their heads, would not appeare when sime was, for their Great Lord, and Mafter in beaven: Now they doe appeare, Now they are showen openly before the Sun. It must be so don, it ought to be lodon for Gop has faid it; Take all the HEADS of the people, and hang them up before the LORD against the Sun, that the feirce anger of the Numb. LORD may be turned away from Ifrael. Looke you well upon it, confi- 25.4. derit well, and you must conclude from hence, That all the Bishops, the thiefe, the Primate, and Metropolitan, the great men, and mean men, all must be thrust downe, all cast-out : Ile carry it no higher than to a thrusting downe, a casting-out; Hang them up before the LORD, and against the Sun, That I leave to the Judges, as it followes \*; But if you Vers. 9. 6. will not yeeld fo farr for the Thrusting all the Bishops downe, and caking them all out; Then I must say, you are the man, who will not be fatisfied from reason, or Scripture, nor from the mouth and command of Gop .

A. I am satisfied; I yeeld them up all patiently to the Justice of the Law: And I say now, Currat lex first justices, runt mundus; Let the Law have its course; let Justice be don, though the earth shake, and the kingdomes be moved, yea, shattered to pieces, let Justice be done. Amen, But

B. What another But yet, and so out of place! you are not satisfied,

I perceive, touching this All.

A. Yes that I am, content, That all these Arch-bishops (they are but two) be thrust out; And all these Bishops every man; Take them, even All the heads, and &c.

B. Speak our man, the terror of an Arch-bishop, or a Lord, cannot make you afraid now, Go D will be terrible to them, speake out; And

hang them-up before the Sun that followes.

A. True, But I was speaking for them, yet indeed I am ashamed, but I consider, All your Allegations are but vitia personarum, these may be thrust away, or hanged-up before the Sun, and others thrust into their places, for indeed Arch-biships are venerable for their Antiquitie.

B. Ah Lord! What a word is that! The same word will serve to establish errour, very ancient, Truth, its opposite, but a few homes before it. Venerable for Antiquitie! You may fay as much for the Devill too. that old Serpent Venerable for Antiquitie! So is Sunday and Monday, and fo through the whole weeke, (and Saints dayes, as we fooles miscall them) anciently called by those names by the Heathen. in honour to the Sun. and to the Queen of heaven. Venerable for Antiquitie! So is the Pope too, and his Cardinalls more ancient than he, if you will believe them, or their Advocate; for he and they conclude from facred Scripture too, (fee what Interpreters they are) That the Cardinalls are two dayes older than the Moone; They were in the firmament of the Church, before the Moone was fet in the heaven, as they collect very wifely from the Text pointed to in the Margin; I will not contend with you, nor you with me ; you shall have your faying, Arch-bishops are venerable for their Antiaginis: So you fay, to I fay ; wee are agreed : Arch bishops are as ancientas Paganime, as Heathenifme in this Land : They were here before the Land was Christian; And now that this Land must be the Lor Ds Land, and the people there, The LORDS people, Christians indeed, now shall Arch bishops be no more.

A. Let Antiquitie goe, I fee it will doe them no good, but a necessitie

there is, there should be Arch-bishops.

B. A necessitie! then there is reason for it, and Law both: but there is neither; lie be as plaine with you as a pack-staff. Tell mee, when I have told you; There are severall flocks of sheepe in the Land, a Shopheard

1Sam. 2.8 See Childs patrimony yag. 104. full

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over every flock; so carefull wee are of our sheepe, that harmlesse, usefull cattell: And great reason for that; Now tell me; What reason or Law is there, That there should be a great, a Catholique Shepheard to oversee all these Shepheards; have you any Reason or Law for that?

A. No truly, That there should be a great Overfeer over small over-

B. I thought fo; Therefore I know there is no necessition

A. I mult grant it ; but there is a Decency.

B. A Decency! worle and worle; You should rehiember your charge, To speake as the Oracle of GoD, and as in the earcs of GoD. You doe not answer your charge, when you say, That the being of Archbishops in a Church, makes for the decency in the Church, I answer you, there are not Arch-Angells in heaven: And is it decent, there should be Arch bishops or Primates on earth? There is no decency in it at all. Iknow you will for sake that Argument.

A. Well: Butthey fay, there can not be a glorious Church without

Arch-bilhops.

B. A foppery! I had almost said a blasphemy; I shill say it anon. The Church is gloring in heaven, you will say, and yet there be no Archbishops there, all men say.

A. Thave heard them highly extolled, commended, and praised.

B. For what, for their vertues?

A. Yes.

B. So was Hildebrand\* the Pope praised, who had poyfoned ix Popes his predecessiours, wis a Conjurer and rater of Devils and threw the Sacrament into the fire. This man was commended for his vertues. Judas has been comcommended above the Apostles. Commended! Is that any newes, when Robbers, Murtherers, Rebels, Traitors, vile, and treacherous Priests, and persons are highly commended at this day; they are honoured, dignified, titles of grace and honour are conferred upon them? To say all in a word, the Anti-Parliament, the Parliament in Oxford, consisting of the out-casts from this Parliament, Oxford Parliament I say, the resuse, the garbage of the land, that

Parliament is commended. Will you put any force in praise and commendations? I pray you know from me, that a quartane Ague has been praised: so has folly been exalted by very learned emen. Nay, I could read you a long oration in the praise of a Louse. If I should tell you what persons and statuous things have been commended, I should make

\* Beno Cardinalis Aventinus, making his entry to speak of Pope Hildebrand, saith thus;
Now must I speake of
warres, slaughters, murthers, killing of fathers
slives, hatreds, fornications, robberies, spolings,
of comment treasure, spoilings of Churhes, debates and seditions more
then civill.

you

you laugh heartily. But we are ferious. Certainly that Argument will not hold neither. But to speak-out plainly, and all in a word. It is blasphemy for a man to take unto himselfe that honour.

th

na

A. I grant it to be blasphemy in the Popes mouth.

B. In the Popes mouth! it is blasphemy in the mans mouth, who will affume unto himselse that name (that incommunicable name) Archbishop, or Primat, for he is Pope, the mouth that speaks blasphemies, as truly Pope in London, as Pope Leo was in Rome. To dispatch this, and to cleare your judgement from the clearest light; I pray you confider, That the Lord Jesus Christ, Blessed for ever, is (if I might use our Dialect) the Archbishop and Primat in heaven and earth: And the Seaven Spirits is His Vicar-generall; He is the great Shepheard, the fole Monarch, the King of Kings and Lord of Lords. And because the Gianes of the world, and Lords of the earth; because Almighty Kings (in their conceit, thinking they have an arme like God, and fo) Lordlike Bishops, have set themselves against this Lord and King; therefore has this Lord and King fet his face against them: He has taken to Himfelfe power, and an Iron rod into his hand, and now we fee him thrash Wa.41.19. the Nations like fram, and the Hills like chaffe : and comming upon Princes as upon mortar: Now we fee him smiting the earth terribly nor will he leave smiting will the bloodshed there bee discovered; till the godsthere be flarved, till the Idols there be cast out to the Moles and to the Batts;

Ren 4:10

25.

Ma. 3.

now we see him shaking Kingdomes and Crownes, nor will be leave flaking, till he have flattered and broken them to peeces, because they would not be the Lords Kingdomes, nor would they with the Elders, east down their crownes before the Throne. If they continue obstinate, if they will not rule for Christ, if they will not submit unto Him, then thus and thus the Lord Christ will do unto them, that all the Kingdomes of the earth may know, The Lord Christ reigneth, there is a God, that judgeth in the carth. But who fhall bold out while hee fees these things accomplished? They that wait patiently for the Lord, (for here is the patience of the Saints) They that leave God to his own sime, worke and way; dos their own work faithfully, take hold of the Almighty arms, wrap up their foules in a promise touching this matter, so they are at peace: And this peace of God which paffeth all underkanding', shall keep their bearts in profe & peace, peace, peace, Amen.

A. I hope you have not done.

B. Yes indeed have I, unlesse you have any more to say for Archbishops; have you?

A. Not a word; I could bite my tongue for faying fo much. But I have much much to say for Bishops, that others may be put into their rooms, that the Bishops government may be continued, their office, and their name.

B. If ee you will trouble me, and I am content with the trouble, so it may ease your mind, and give you content. But touching the government by Bishops, I thought verily you were resolved clearly, and fully, that it is Antichristian, are you not?

A. No indeed not I.

B. I see your memory sails you, not your understanding; you have understood that the head of this bulky body is reprobate silver; what will you think then of the other members of this body? What of the taile? What of the feet? Nay, you understand that the head of this body (nay the heads, and that argues it is a monstrous body) the Archbishop, is struck-off by his own hand, a slain man b. For to say all in a word, which you heard before; in that head is the mouth that speakes blasphemies, he is a slain man, cast out as an abominable branch. Will you plead now for any part of this body: For the shoulders? they are the Bishops. Or the Belly? That is their Courts. Or the Thighes? They are the Chancellours, Commissaries. Or Feet? They are their Proctors, and Doctors, what shall I call them? They are the Bishops Purvayers, and Cauerers, to serve the Bishops less and their own: Will you contend for these?

A. Itell you, I contend for the government by Bishops.

B. A government! If you have the government, you must have the governours, Archbishops and Bishops, Archdeacons and Deacons, Chancellours and Commissaries, you must have their Courts too, with their Doctors and Proctors there, the most notorious..., I want a word whereby to expresse their villanies and notorious insolencies; you must have that \_\_\_\_\_ garbage too, their Emissaries, their Paritors, those execrable rabble that slink all the world over. All these you must have. Will you contend for these? or will you have all this prodigious government and governours sink down and fall into the earth, from which it had its rise and originall, after the Archbishops?

A. I would have the government stand.

B. You would anger a Saint! pray you consider, the Bishops are but the Archbishops hands: the other officers (not worth the recording) are but Instruments in the B shops hands. Will you contend that these brethren in iniquity, instruments of the Divell; that these should be reserved and kept alive; will you contend for this?

A. Yes indeed will I, life is a pretious thing: Ile pray that they may

dan Idolater is a fain mant I will saft down your fain men. Ezek. 6.4: be kept alive, that is, that the Governours may continue in their full force, power and vertue, notwithstanding any law (though Gods law) to the

contrary.

B. A pittifull man! But it is a foolish pitty, and spoils a Citie and Kingdome both: had you lived in the dayes of Ioshua, you would have been a very earnest sutor to him, That Achans silver, his garment, and his wedge of gold, and his some and his daughters, and his oxen and his asses, and his sheep and his tent, and all that he had, might be preserved, would you not?

A. Yes furely, it would have grieved me to have seen all those persons and things to perish before mine eye, as it grieved the Singing-ment that were in Pauls, to see the Priests --- (what doe you call them) vestiments, or horse trappings, to be burnt there before their noses: so it would have grieved me to have seen such an execution, such a de-

ftruction.

B. You have more wit then you shew: for in shewing your pitty, you had seemed wifer then Josua and all Israel; For Josua and all Israel with him, took Achan, and all the forementioned with him, stoned him and them: then burnt persons and things. (Doe you mark that? ston'd them sirft, and burnt them after; stoning was not enough, they must be burnt too) Then they raised a monument there, and there they set a marke, they called it the valley of Achor: (i.e.) a valley of trouble, and perplexitie: Achan had troubled all Israel, he and all his must be troubled for that, neither persons nor things must be spared. Junius gives us a large note upon the place, the sum is, to teach us, how contagious a thing sin is, and how execuable the instruments of sin are. Can you apply this to the persons and things in hand?

A. Yes I thank God.

B. That is well; but if you can apply it indeed, you will be aware you doe not your selfe trouble Israel: nor will you have a word to say for them that are troublers there.

A. Not a word for Troublers, yet I must speak for the government:

for indeed we idolize it, we dote upon it, we must have it.

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A. I think fo too: But you could tell me no more then the faults of persons only, and their Courts, no more. Might not the persons bee purged, and the Courts too, and the government preserved? Though there be no Catholique Bishop (an Archbishop) yet might there be a Diecefar Bishop. And now I have told you what we would have, (and our meaning) a Diocesan Bishop we would have.

B. Very well: But you must explain your meaning now, what doe

you mean by a Diocesan Bishop? Or what is a Diocesse?

A. I cannot tell : It is Greek to me.

B. To me alfob. But you are a strange man to conclude for that, b signature. which is Greek to you, you understand not: You contend for a Bishop over his Diocesse, and you know not what his Diocesse is. He tell you as well as I can, for it is a strange word. "A Diocesse is a government "in an house, or in the place we commonly call the Church, and they "have stretched it all over the Citie and Countrey; I mean, they have enlarged the Dieee fe, they have so outcompassed it, that all the Bishops in the land, were they Bishops indeed, could not be sufficient for that place, to fill up fuch a roomth: they have rendred it fo capacious, that their Diece fe containes more roomth, then Philippi, a Citie in Macedomia contained, and yet they allow but one Bishop there, whereas by the expresseword of GoD, there ought to be Bishops and Deacons . To in- b Philip. form you yet more fully, I will tell you a story. A request was made, (who made it, or to whom, is not pertinent) for tuch a length of ground as an Oxes-hide would cover (or rather be stretched unto.) A modest request, it was granted; a small spot of ground would be covered with an Oxes skin. The petitioners make much of the gift; for they did not doe as our Curriers doe, and as Homer, after his manner, relates the manner very fully, they did not tugg at it to stretch it out, that it might fill-up as much as possibly the bide could hold: But they cut large thongs out of it, as we say, and so stretched and tentered those thongs, that they could reach over so much ground, as thereon to build a Citie as capacious as Philippi was, King Philips towne, and there they placed, if I well remember, one Regent. Here was a notable policie to get ground. Truly the Bishop has dealt as politickly with the Diocesse, he has made it wide, and large, he has cut large thongs out of it, he has gained much ground (if all be gain that comes to his hand) he has built a palace thereon, and found a Lordship there; and there he (was) there he had elbow-roomth enough, and was a Lord in his Dioceffe. Do you understand what an over-grown thing this Diocesse is? How the Bishop hath lengthened it? what incomes the Bishop hath from it? what

what provisions were made for him there? And yet Lucullus agrees come Encode [as he said when he had prepared a supper for a King, 'which he alone did partake of. ] All these provisions and preparations are but for one Bishop: all this to cram and fatten one Capon (that was his name who was predecessor to Mr. ?uel (of him anon) as vile as the other was pretions. You know a Diocesan Bishop now, and what his Diocesses; A monstrous thing, wherein I know not how many hundred parishes are crowded-up together, that there may bee more roomth for the Lord. You understand this?

A. Yes, Ithankyou; lunderstand your meaning fully, That you

would have a Bishop in every Parish.

B. My understanding is not cleare there: For to be briefe with you; First, I doe not allow of the name Bishop; and I believe, when I shall have told you somthing about it, as I shall anon, you will not allow the name neither. 2. And for a Parish, I doe not well understand that division, or who made that distinction.

A. Can you tell what you would have?

B. Yes, I thank God; I would have in such a place as Philippi was,
Phil. 1. Bishops and Deacons, for that is according to Gods expresse will.

A. Very true: But how many Bishops and Deacons must there be

for such a place as Philippi was?

B. I cannot tell the number. But there must bee a Bishop and Deacons for every Diocesse.

A. So think I too : one Bishop for one Diocesse, nan est elenchus in-

ter nos, we are agreed.

4 Tit.1. 50

B. True; but then it must not be a Discesse stretched out and tentered, as the Oxes-hide was, beyond all imagination. We were conducted even now, that that is properly a Discesse, which one man can oversee: and whereunto his voyce can reach, when his people are assembled in their meeting-place.

A. Ameeting-place! Why not a Church?

B. Your question is not to purpose, therefore you shall have no answer. Can you except against any word, that has been last spoken to the

ching the Diocesse, and the Bishop there? that is the question.

A. In effect I have answered already, No, for what you have spoken, is the expresse will and word of GoD. But you seem to hold, that there is no superiority in the Church: quit your selfe there first, that I may resolve others touching that great objection.

B. That I will: These words Bishops and Deacons , (not my words) hold forth the contrary, so also these, and ordain Elders: These words



doe inferre, not onely, That the Ministers are above their people; but that there is a superioritie amongst themselves; nature, sense, reason; the naturall body, if wee should goe over it, and observe the parts from top to toe, will cleare all this. There is the head, and to downward; put your finger into your mouth ( that is the little worlds heaven) there are upper and lower teeth, but all doe the fame fervice for the body. It is fo in the body politique; There are some for Counsell, they are heads; Some for direction, they are eyes; Some to uphold and beare up others, they are houlders; Some for action, they are bands; It is to in the house of Parliament, two houses they say; there are Speakers in both, to whom all turne themselves when they speake; Superiours for the time, and when the worke is done, then there may be a change. It's fo in every Court, a Chaire there, and some one fitting in it. It is so in the Affembly of Divines; every where, in Church, Chappell, House. It is fit it should be so, nay, it must be so. What a fond conceit is it then to thinke. That there cannot be Over-feers in the Church, but they must be everlasting Lords. and as perpetual Dictators? There is a destination of gifts, of graces: therefore of persons, and of places. How große a mistake now to thinke. That wee allow of no Superiours, because wee abhorse those that have Lorded it over the Lords inheritance? Wee doe indeed, for it is expresse against the command of GoD. I might be large here; but you area fober man; you are fatisfied touching Superiours; and I have quitted my selfe at that point, have I not?

A. Indeed you have. But now, That wee are, as our vowes are upon us, throwing-down and rooting-out the Hierarchy, that Antichriftian. that curfed Government; Its friends make clamours against us: Ile tell you what they fay very briefly, (for so you will answer I am sure, ) They bring Scripture, and object first; That wee speake evill of Dignities. Jude 8.

B. Bid them fay on, things, which wee know not; Then bid them Verse 10. prove, That wee know not, what the Dignities of Arch-bishops and Bishops have been: or know not, that they be evill: Bid them prove that; but that they can never doe; wee know those Dignities are evill; and fith they call evill. good, woe unto them. What fay they next? They speak Scripture still; So did the Devill too; What is it?

A. That the Arch-bishops and Bishops, are Powers: Therefore not

to be refished, for there must be no resisting of Powers.

B. Bid them reade on; That are ordained of God. Now bid them prove, that Arch-bishops and Lord Bishops, &c. are ordained of GOD; are the ordinance of God.

A. I have enough to choak my adversaries now.

Rom. 13.

B. No, but you have not, They will goe on with the argument, but marke how they proceed; Just as a boy that goes upon his head, his heeles are upward, and so he spurnes against heaven; Just so, these kinde of men will goe-on, till they have wrought out this conclusion; That the Devill and mans will are to be obeyed; Their Reason; for they are Povvers; and all powers are of God; doe you observe?

A. Yes, very well, and I am ture, I shall be too hard for my Adverfaries at that argument. But I have two words, wherein I would be satissied before wee come to a sull stop; The one is southing the office of a Bishop; the other is, touching the name. Concerning both, great things and honourable are spoken, even by GoD Himselfe. Touching the

office first ; Can you except against it?

B. No indeed can I not; I cannot except against a good worke and that is the office; To give the minde to reading, to exhortation, and to doctrine, that is the office. Naturally to care for the children, exhorting, comforting, charging them (as a Father doth thence his dutie is concluded) That is the office. To be gentle among the Children, knowing them by name; affectionately desirous after them, provoaking them by teares; and as a nurse, cherishing them; That is the office. It cannot be blamed, nor the Bishop neither. I mean the man, for he is a father, a nurse; he is that which stands in the nearest relation, importing the tendrest care, and dearest affection, and he is blamelesse in all. How dare you or I blame him, whom God commends?

A. So say my Adversaries too; The office is not to be blamed, nor the Bishop; You see both are as ancient as Paul was; And you know too, That a Reverend Father of the Church, has calculated the nativitie of the Bishops, and the descent of the office, and he finds the effice in hea-

ven; and the Bishops before the ancient Kings in this Land.

B. Very true all this. And now you need not tell your Adversaries, That the Reverend Father is answered by the Sonnes of the Church; nor that he stated heaven in the face so long, that, at last, he fell into the Ditch: You need not tell your Adversaries this, for they know it well enough. I could tell you now a notable Story, as judicious Calt in tells it mee, concerning Maximilian the Emperour, a notable Story, and very pertinent; but I will not trouble you with it, onely point at it in the Margin\*, And so question you a little; Doe you thinke, that Pans means by office, and Bishop, the Government of a Catholique and universall Bishop, (an Arch-bishop) or Diocesan, and Lord Bishop, doe you thinke so?

A. I cannot tell what to thinke.

\* Calvin upon Ifa.

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B. No; why I told you before, their office cannot be found in the earth.

A. They have found it in heaven.

B. So prefumptuously they faid, and now you fee, though they will, not that they are brought downe to the fides of the pitt; You should not put mee to repetition, for indeed, what I spake of their Government, might have sufficed for their office. But reade the Text againe. The office is a good worke, cannot you tell your Adversaries now, what worke they have made in the Church, and Common-wealth? I know you can. You reade also, That the office of Pauls Bishop was naturally to care for his people; as a father, as a nurle, His office was to feed the flock of Chrift. Themightie word of God, was the Scepter of Pauls Bishop, therewith he cast downe strong holds : strong rodds were the Scepter of these a Ezek. 19 B shops; These did not feed, but rule the sheepe of Christ with a rod of Iron . You reade againe ; Pauls Bishop must be blamelesse: were these so?

A. What is all this to the office?

B. I told you before, and I will repeat it but this once, Their office He shall isnot found in heaven, or earth. It is true; If wee beleeve them, they have found their office in heaven, and have executed it upon earth (as wee heard) but who will observe the whole Series of things, shall difcerne plainly, That a curse has cleaven to their office evermore, closer than the loy to the wall; or the morter betweet the joyning of the stones: As it alwayes does to that office, which is not of Gods ordaining, and for which, no man ( though for his finceritie, honestie, learning, without exception) can be sufficient. I will not recall here what was said, how croffe Catholick Bishops, Lord, or Diocesan Bishops, are to God, and His Word. I will onely fay what some have said of the Pope, and ap-"ply it to ours; Some Popes have been Fathers, but never any Pope an "holy Father; And some few, very few, good men, But never any, a "good Pope. So also as true of our Bishops, looke wee over themall, "wee may finde some good men (very few) but not one Good Bishop. And this, I must ever thinke, is by vertue of the curse, which cleaveth to the office.

A. I amin a worse case to answer my Adversary now, than before. Never any a good Bishop! Many good Bishops, say my Adversaries, for

many of them were martyrs.

B. Not many, if I remember, five onely; but twice five were perfecuters. Five martyrs will not argue fo strongly for the goodnesse of the office, as twice five against it. Againe, Martyrdome does not make a good Bishop, he must render himselfe good while he lives, by magnifying his office. A. Well,

b Rev. 2. 27 mosuavit, fignifics. feed, or rule. The Pope and his Bith. make the later to be the office of a Bithop; So the sheepe have had a hard feeding from that interpretation.

A. Well, and so they did. Bishop Ridley, and Bishop Latimer , What

be

can you fay against them?

B. Nothing, not a word, God has accepted them, He has pardoned, It finall be remembred no more; how Bishop Ridley dealt with King Edward the Saint; he would, but I for beare. Nor how Bishop Laimer, that good man, over-taken through Infirmitie, did, in a Sermon, comply with a murtherer, against the good Kings Uncle, the good Lord Protector, too like a Bishop.

B. Bishop Hooper, what say you against him.

A. Against him! I have much to say for him, an excellent man he! he had his Table sull (with good cheare, you will say, and so have our Bishops too, no) sull set with company, (he eat not his morfels alone) and they the poorest of his slock, and, which I would have noted, God would have it followed, he fed their soules first from his owne mouth, and then their bodies with his meat; his doctrine did drop upon them as the raine, and his speech distill das the dew. The meaning is, he Catechised them first, and then said, Eat friends, and he merry. Go D accepteth the worke. An excellent man. So was Bishop fuel too, the Jewel of our Church, set as a Diamond there; He gave himselfe up to the Lord, and His worke; he spent and wasted a wearied body there in; and gloried in it, as well he might, that so he did. And it greatly refreshed his dying spirits, when his soule sate on his lips; That he had wasted his body, and spirits too in the worke of the Lord, sec. to whom he hath given up his account with Joy.

. Very well; excellent men these! and were not these good Bi-

fhops?

B. Look how you force me; yet I will not reply bluntly, No: But this I fay, "All this argues the goodnesse of the men; but does not "argue the goodnesse of the Office. They were good men; yes, and good Bishops too: but not so farre as their Dincesse reached, for that was all over whole Shires: But so far as they could overfee their flocks, so far as they could quit themselves as good Bishops, catechising their poore people, exhorting, comforting, or as we heard, so farre, and not surther. They were good Stewards, and faithfull in their administration, (that is as much as is required) so farre as was possible for their oversight and care to reach. We think, and with reason, that a man cannot be said to be a faithfull Steward in that house where hee never was, nor can know what roomes or what persons are within. I say then, for I would be as plain as I can, so farre as their oversight could extend, (that is, to the compasse and extent of that Dincesse, explained before)

Deut. 32.

Lege vitam Juelli.



before) so far they did well, nomen ever before them better. Wee say further, and we think it is no more but what all must grant, That there is a point (easily decernible) where the creatures impotency and weaknesse must necessarily set bounds to his oversight: if yet he will willingly and knowingly, for ends best known to himselse, it hee will lanch out surther beyond these bounds, and so out bound himselse. At that very point of his transgression he shall meet with a curse. In short, the meaning is, To that very point and part of the office, which out compasses the officer, thereto the curse cleavest, which the person may quit himsels of, but he shall never quit the office. And so I have done my best to cleare your understanding touching the office.

A. Indeed you have cleared the office of a Bishop, now I hope you

will allow us the name.

B. No matter for my allowance, you need not stand upon that; but yet, I wish you would not contend for a name, an empty thing. A name! what is that, if the man be nought? Cain, a good name, the man not so. Abel a vain name, the man was excellent. I assure you, the vilest men have had the best names; Popes have been called Pious and Innocent both. It is true as the heathen Emperour said, Nomina magna onerosa, great names are great burthens; good names are a good engagement to fill-up, to answer their names. A Christian King, a Christian man, is an honourable name; but dishonours him or them very much, who are not answerable to that name, but are against Christ all they can.

A. But I pray you, tell me, what is your reason why we should relin-

quish the name?

B. I will; but you must tell me first, the reason why we should retaine

A. That I can doe, I can give one reason which shall have more weight in it, then two of yours, it is a Scripture name, Bishop Timoshy,

Bishop Titm, and Bishop Peter, Bishop of Rome, as I heare.

B. You doe not well to tell me what you heare, and negled what you read, which is this, as Peter speakes of himselfe, Who am also an Elder.

A. He was the chiefest of the Apostles, the Papists say.

B. There is no heed to be taken to what they will say, they prattle clean contrary to what Paul sayes of himselfe, and Peter of himselfe. But if you would observe their Alls, and one Chapter there, you would see it as cleare as noon day, that Peter was not the chiefe, (nay, there was no chief amongst them) nor was he Bishop.

August w. (andida Philopater, de. good names, and Sapientie. **Iustinians** Townes name, execeded all. but no honour thefe names to the perfons. Salw lib: 3.0.0 lib.4-withintwo leaves of the end. lege Naz. Orat.21.

d 1. Pet. 4 5 1. phuapar. 2 Iohn. A. I am fure we have Bishop Timothy, and Bishop Tim: for I can

point to the place.

\* Numb. 26.44. A

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Pfal.149.

B. You can; but neither to the chapter nor the verse; which you might have done, if it had been Canonicall. The Bishop hath thrust it into our Bibles, as they have thrust in a whole family of the lesuits into our English Bibles; a notable prank. God has found them out for this, they shall be thrust out, and then our Bibles shall be purged.

A. Christ himselfe is called a Bishop.

B. He is not: He is called an Overfeer, and so he is; and by his Vicar generall, hee looks to his flock, he cares for them, he holds them fast, not one of them shall be lost or taken out of his hand. To put you out of doubt, Bishop is not a Scripture name: for it is neither Hebrew, nor Greek, nor Latine, nor does it concerne you what it is, onely pertinent to this place it is; That it is not a Scripture name. and so your strong reason, as mighty as two, proves nothing, why the name should be retained. Now if it please you, He give you my reasons why the name should be abolished.

A. It pleafeth me very well: I pray you let me heare them.

B. First because it is a name so greatened and hightened, that we have not roomth enough in the world, not a place big enough, or high enough to containe his Lordship; he has out-compassed a naturall body. Let his name goe. Secondly, the name is abused, clean perverted, as the name Tyrant is, a good name once, and good English still: for it fignifies a King; but when the King Aretched his power the contrary way, to the hurt of his people, in flead of doing them good; and to the subversion of his Kingdome, and throwing downe lawes and liberties, in stead of building all up; Then the name grew odious, and was abolished. The same reason for the abolishing this name; The Bishops, not Prelates, but Pilats; not Paftors, but Impoftors; not Doctors, but seducers, as their unreasonable carriage has caused the Rime. They have made the name odious, and themselves abominable. A sufficient reason why the name should be abolished, and themselves, as aforesaid. Thirdly, Bishop is as terrible a name to some, as a Divell is: as pleasing as a God to others. That neither fide may be hurt, take it away : It is the Idoll of the land, Idolized as much in our dayes, as the Brazen Serpent was in King Hezekiahs dayes. I cannot submit here to anothers judgement; I must judge it very reasonable, That, as when the people began to put a religious honour upon the Serpent, then the King would have it called plain Brafe. So now, fith Bishop is so idolized by the common people, let the name goe, and let the man be called a Minister of Ie 145 Christ.

2 King.

Christ. If he be so indeed, he will like well of the name, for it is all one; asif he were called, The meffenger of the Churches, and the glary of Christ. I might adde a fourth reason here, There is no need of the name : Cast it away, and there will be no lacke.

Lattly, should I reade you a leafe in the Rhem: Testament, how effectuall the holding-up and keeping-in of names has been, for the keeping-in of abominable persons, and things; you would yeeld mee to farre at least,

That this name Bishop, is to be abolished. I have don. and to voi not

A. And I am satisfied, and at a sweet agreement in my soule, That Arch bishops, Lord-Bishops, their Government and office, is to be thrust out; and the name abolished. I pray you heartily, give me leave

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or

B. You need not aske leave, you have a command for that; Ween with them that weepe. It is sufficient you have a command to weepe for your owne finnes, and others, and for the flaine of the people. You have example for it too; To make your couch swim with teares, your eyes flow like rivers; and to make the place you stand in a Bochim , a place "Judg. . . of weeping, for reasons many, from within, and from without; weepe and spare not.

A. To tell you the truth, I never thought of this kinde of weeping; lasked you leave to weepe for company with the Kings and Merchants of theearth; Because their gods are taken away, and what have they

more?

B. O monstrous! weepe for company with the Kings and Merchants of the earth! This indeed is to weepe with them, that weepe; but it is to doe as those women did, who fate weeping for Tammuz,

A. That is Hebrew, is it not?

B. No nor Greeke neither ; It was an Egyptian-god, a most abominable Idoll : As comely a posture now, for Kings and Merchants of the earth, to fit weeping over the Hierarchy, a more abominable Idoll than

wasthat Tammuz

A. I yeeld to you heartily. But truly I intended to weepe in a merriment onely, as I have heard one did; and fo le tell you a Story to refresh you and my selfe a little ; A little man , but a great Tyrant, was ferrying-over to a place, from whence he must never returne: And a poore Cobler, who was mightily oppressed by that Tyrant, was in the same Boat with him; The Tyrant wept heartily for he was taken from all his gods, he should see them no more, neither his Palaces, nor his Lordhips, and so he cryed lamentably. The Ferriman, a merry fellow, would make the Cobler cry too, and so he did; O mee poore Cobler! I have

Ezek.8.14

I have taken Sanctuary now at the place, where the wicked coase from trembling; where the weary lie at rest; They heare not the voyce of the oppressed. O mee poore wretch! I shall mend shoots no more; I shall labour no more; I shall seele neither hunger nor thirst any more.

B. He heare no more, not a word more, though I know it might be

well applyed. You have made it pretty Christian, yet it is not for this place. I would have you rejoyce in all the peoples light, and sing aloud for joy of heart, for so the upright doe. Certainly, there is the same cause now to rejoyce, as the Church had, when they went through the flood on foote: There did wee rejoyce in Him. (our Fathers went over, we rejoyce:) And for the same reason, for wee say now, as they did then, Thy right hand, O Lord, is become glorious in power, and so forth; for wonderfull workes follow, as are the workes of Go now adayes. Certainly, the Church has the same cause of sejoycing, as it had, when the great Dragon was cast-out; Then was heard a loud veyes, saying, we heaven (in the Church) now is come salvation, &c. reade it out. Certainly,

Rev. 12.9,

Rev. 18.21

Rev. 19.1.

and honour, and power, unto the Lord our God, Amen.

A. I thanke you Sir, you have made good use of my fained teares, and fained mirth; you have taught mee how to doe both in good earnest.

the Churches time is coming, nay, it is come, when Babylen mult be throwne downe. Therefore wee mult now heare, a great voyce of much

people in heaven (the Church) faying, Hallelujah, Salvation, and glory,

B. It is an hard leffon, heare me forth, I pray you, and The Loto. grant I may heare my felfe. (1) If you doe weep indeed; if you are grieved indeed; then your griefe is more, That you have grieved God, than because His and your Adversaries have grieved you, that is first. (2) If you rejoyce indeed, then you rejoyce with trembling. (2.) If you prayle Gon Indeed for the workes He has done, ( I cannot expresse how wonderfull they are ) then you live to His praise; That is Selah; then you rife-high in praises, when your life praiseth Him, that it, when your conversation is in heaven. If God, your God, is your Avength; then He is your Song : If He be your Salvation, He is your praise too. (4.) If you long to see God appeare in His Glory; To see Him worshipped according to His Command, in a Church way: Then you are fitting and making your heart meet for fuch a worship; and you commune with your owne heart upon your bed, enquiring what holinelle you have gained by the Ordinances you now have; for they that are not good husbands, and thriving under thefe, I cannot tell whether they shall be trusted with greater matters. (5,) And to shutt up this mat-

ter; If it be with yours aforefaid, Then your heart is open, and your mouth open, and your purse is open, and your hands hang not down; All you have, and all you are, shall be expended, laid out for Him, for His Name, for His cause, for His servants, All for Him, who hach so laid-forthall His Attributes for us, A falling, finking, dying Nation; All for Him, (forget it not ) who remembred us in our low estate. All for Him. Amen.

A. I joyne with you heartily, and that is all the answer I can make to all the fore-mentioned. I must enquire further of you for resolution now: The Government by Bishops, it is gone, it is fallen like a great Millione; It shall be found no more in heaven, the Church, Amen.

There are now two wages of Government, (I expresse it as I can, and as I conceive it in the most popular way ) The Presbyterian way; the Independent way. The Adversary meets mee in both wayes, croffeth mee in the one, choakes mee in the other. I befeech you, Sir, for Gods fake, and His cause, be pleated to give mee fathsfaction, that I may fatisfie others, who finding mee almost your Convers

B. Ile cut you short there. I pray you doe not call your selfe my Conver. If the Word of Go D has not turned you, hold you where you first were, for Arch-bishops, Lord, or Diocefan-Bishops, hold you

there.

A. God forbid. But I pray you pardon the Word; It relates to you, but as to an instrument, and let mee goe on ; My Advertaries finding me a Convert, hitt mee in the teeth with this; You are for the Scotts Difcipline, the Presbyteriall-Government, a Rigid Government, worfe than

the Bishops, an Iron yoake.

B. Answer them thus, but in the Spirit of meeknesse; as you tender the Glory of GoD, and the good of His chosen; shew no heat in these matters; but tell them, They are cleane mistaken. The Scotts Discipline is as neare, as their light has carried them, close up to the Word of God; and as more light shall appeare, closer-up they will come. Tell them, God has appeared to that people in that way, wonderfully, marvailoully: And a great Reformation is wrought amongst them, a great Reformation! And great things has the Lor b wrought by them, and marvailous! And if wee trast not in them, if wee leane not on their arme, great things will they doe for us. But for their Discipline, say againe, That, were not the Pillars out of course; and the Lawes filent, because the Trampet is fo loud; could their heads and leaders walke in the way with a right foote ", as the word is, and as they defire to goe: could they "Gal . . keepeclose, and keepe their people close, in this extravigant time, to

their owne rule, and principles; Then your Adversaries now would at gree with you, and acknowledge, That they have, after their manner, blasphemed the Scotts, and their way. Tell mee now, Doe you thinke that this I have faid will not stop the Adversaries mouth, so wide open

against the Scotts Discipline ?

A. No indeed; All this will not stop the mouth of the Adversary, The reason is, Because some mouthes will not be stopped, till they be wrapt-up in a winding fleet, and stopped about with dirt. But you have answered mee, and I am satisfied at that point. My adversary will meet mee at another point, and he will baffe mee there, or choake mee quite. He will tell mee, "You shall have Lords in every place more ab-" folute than was the Lord-Bishop, for they will be more independent That choaks me quite, I have not a word to reply. I entreat you, Sir. helpe mee here, and tell mee, what you thinke of that Way, what is your judgement thereof, I meane judgement as wee speake popularly.

B. You say well, else I should have said, who made mee a Judge? Indeed you should not have craved my judgement, which is so low and small, in so high and great matters. But fith you crave it, take it, asit is. and make the best of it: Thus I judge of the way; It is an excellent way, an heavenly way, a Church-tray, an holy way : And the excellent of the earth walke in that way, and are for that way; and that is as much as l

shall fay concerning the way.

A. It is enough; but you must make good what you sav.

B. That needs not, and yet it shall be made manifest and apparent to your eyes, though I fay no more; for what are words? The conversation of these men who are for this way, in their owne house, and in the house of Go D, this holds forth their way to be an holy, an heavenly, a Church-way, as was faid; there is the proofe.

A. It is indeed, and The Church in thy house is the praise in the Gospel. But is not the conversation of those men, who are for the other Way, as gracious, as holy, as Church-like, as is the conversation of these

men who are for the Independent way?

B. Indeed my spirit is thirred, I had best to stop a while, left I fire upon you, and word it with you, and so marre all \_\_\_\_ I doe bethink my selfe of the way we are upon; I must doe nothing unbeseeming that Tit 1.13 way; elfe you should heare words tharp or cutting You would force me to make comparisons, they are odious, The conversation of the one and the other is Church-like, elle they are not in a Church-way. I spake not words, but my heart before. I protest unto you, I doe so honour the Scots, and their way, that I can scarce keep my heart from idolizing

idolizing them in their way: And certainy, could it doe them any good, I could washtheir feet, and kisse them when I have done, such love I beare to them and their way. You will give me leave now, sith it is for your satisfaction, to tell you my judgement touching this way, and so I have done heartily: Now you would have me make comparisons: No but I will not.

A. Pardon me, Sir, and teach me I pray you, what I shall answer to my adversaries, who tell me that the men you so commend, are Indi-

pendent-men. What shall I fig to this?

B. Tell your adverfaries, they are fouly millaken.

A. The men fay to themselves, they call themselves Independents. B. They doe not fure. But you are a learner, beleeve me: The men that are for this way, are the most (I had like to have exceeded in comparison) are as Dependent men, as any are in the world. They lean upon their beloved evermore; they feek counfell at his mouth evermore; they would not move a step nor speake a word without him: they hearken diligently what their Log D faith: And they will hearken what any man, though the lowest of men, any man shall say unto them from their LORD's mouth. They independent! How independent? As you and lare in our houses; low and weak men, we, and yet wee will not fuffer another man to Lord it over us in our house: for the Cook, they fay, will not abide it in his Kitchin; fo Independent we and the Cook are. And yet so dependent we are, that our practices, our duties, our Dodrines, &c. are hibject to the Spirit of the Prophets, as they submit themselves to the Spirit breathing in the Word, the Rule of all. I could wish heartily, a better and larger explication of this word, then here is time, or place, or ability to make: because it is so generally misunderstood, it should have a more free and full explication.

A. What say you to the gathering of Churches? The language of the times, and the practice of grave and learned Ministers; what say

you to it?

B. I will, in all meeknesse and submission to better judgement, boltout what I have conceived; That this separating, this culling and gathering work, is reserved for the Angels when God hall give them commission, and then a marvelous separating shall be; for then Two shall be in one bed, &c. the one shall be taken, the other left: so it will be then, a gathering, a culling out one from another who stood before in the neerest relation, were partakers of the same worke and reward, then a separation, and not till then in an orderly way. Now husband, wise, child, and servant, all should goe together to the same place, there to partake of the same ordinances.

A. Very

a Matth.]
24.40.
Luke 17.
34.
b Hipblab
Pfal. 4.3.
Then the
Lord fers
apart him
that is
godly for
himfelfe.

A. Very well: But then the wife that is spirituall, may partake of the same holy things with her husband, who is carnall: And the servant, that is the Lords free-man, may break bread with his master, who is to every good work reprobate. What say you to that?

B. Not much, let the Pastors or Ministers look to that.

1 Cor. 5 6

Tit. 1.15.

azilazz-

peic.

Basz' xala.

All things

areclean

unto you.

Ne omues

Angelos, si Missa in-

erc. Epift.

serfint,

265.

A. But here is a leaven now in our congregation, which leaveneth the

whole lump.

B. Search the Scriptures, and enquire wee of our Teachers whether that be the meaning, That another mans wickednesse can leaven you: Enquire concerning that matter, you will read, To the clean all things are clean. I cannot think that unclean persons, whom the sacred Scripture cells Dogs and Swine, can pollute childrens bread to children. Iletell you what Calvin sayes; "My position is (saith he) that a pious or sacred action cannot be defiled by the fault or pollution of men: And "thus I use to cleare it; If all the Angels in heaven were present at the "Masse (that abomination) they could not, with all their holinesse, wash off the filth of that Sacrifice; nor can all the Divels in hell (if present at the holy Supper) defile that sacred Ordinance to me, received by me with pure hands, and a clean heart.

A. If this gathering of Churches be according to the expresse Word

of Go D, why should you or any man be against it?

B. According to the word of God, and against it! God forbid, only, I say, sith there is an if in it, let us, simple ones, stay a while, till surther enquiry be made at Gods mouth, and resolution given touching that matter, that so all (is) may be taken away.

A. But in the mean time here are two wayes.

B. Yes, seemingly, and no more: As two wayes upon a great Common or Heath, which anon will meet in one: or as two streams which break the bank a little, and so run crosse, but after a small circuit about, meet again, running into the same channell. I leave these mayes under hope, and full persuasion, that a way shall be taken to cleare this word and way, from a sure word, so as both wayes shall meet in one; and all that are seemingly divided there, shall kiffe and embrace each other as brethren: for they shall enquire, not each of other, what is this mans way, or that mans way, but of God and the word of God, they shall enquire what is God way, and the way of his people, concerning which they are charged, This is the way, walke in it. I have told you my hope, I will shew you the grounds of this hope. The first,

word; It is don; So The Lond speaks of things to be don in Hisap



painted time, the best time: God is one; The Lord Christone; faith ane; Church one; without doubt the way shall be one, and the foole shall naterre.

Ifa 35.8.

2. Wee fee how the Affemblies both confpirednone, To thrite hearts and affections, and judgements, to to make all one! Wee fee this, elle wee fee nothing.

A. Indeed I doe not fee it, I can tell you that there are in the Aflemblies, some for this way, and some for that, and very eager and hot-

spirited they are for their way, as was told me.

B. And you might tell your felfe; That Awgells are not Affembled there, but men, funject to the like puffices as weetine, and may declare them too openly asmen doe. But this I can tell you, That thele men who are indeed for a Church-way (an holy way what ever it be) and doe walke in it, have been greatly humbled for that eagernesse of spirit, is more than was fitting, which was declared in their contention for that way. And before they came to their feats next day, where they were a note too high, they were low in homiliation, they afflicted their soules for being so high the day before; And they have made their warch the stronger for after-time, and for ever. And this for mightic reasons; (1) Because they are contenders for a holy way; All must be don in an holy manner, Church-like. (2.) They know also, many there are,

who watch for their holing. It is enough for Caution.

3. There are mightie wraftlings, the wraftlings of Goo, firotig prayers; His fervants will not let their Lord alone; They will give their God no reft. Jusob weeps and he prayes; God must answer him; Jacob will not leave His Go D, without He leaves a bleffing behinde Him. Heare you what seeking, and knocking, and praying there is, Lord, give the Nobles and Worthies in their Affemblies, to be perfettly jogned together in the fame minde, and in the same judgement, for this one way; That the LORD may be one, and His Name one in all Congregations. It is dott, feekers shall be obtainers. As facob, so the feed of facob never sought God in vaine. God is appearing in His Glory, for the destine are importunate with Him; Now I will arife, faith the Lord, And indeed He does arife in all His peoples fight; and He has made bare His Arme, even His Righe Arme, and has done valiantly; Let the servants of the Lon D lay lo, even for what they have seene, though they should live to fee no more. Their fathers have fowen prayers, and watered them with teares, and wee have reaped. What a returne of prayers have wee feene ! O wonderful! ! facob has prayed, and the feed of facob has prayed, and then He fpake unto me "; Wee have the fruit of their prayers;

Pfal. 103.

17:

\* Hof:a.

Note, that they doe cause all the trouble, who have a 3d. wy, the way of their own hearts, and that way they wolud goe.

They prayed, Lord cast-out the vile, set in their roome the precious; Lord purge the Temple, the services there; Lord give thy people pure Ordinances; So they prayed; Then the Lord spake unto us; and as He spake, so He has don in our Dayes, Blessed, blessed be His Name; Then He spake unto us. O what cause have wee every one of us, To make our hearts Temples, our houses Churches, our lives living monuments of His prayse, That a Church-way, and a Church-life, and Church-Ordinances, all holy, and pure, may meet together, and kisse each other, Amen, and Amen.

To take a view of what is said, wee have seene the Bishops way, the

Ma.63.14. Leniter ct commode duxit ut folet, jument ü duct in defcenfu montu ardui. 11a 63.1. way of Caine; Walting and destruction is there, their foot stands, even at this present, in the path of the deftroyer; Yet the Bishops have their Advocates, those, who plead for them and their way. The fober min has what to answer; And is shewen an excellent may, the old may. There is a parting in it, as wee observe, the same way compossing an hill, and meeting againe in the valley, for the ease of man and beaft, I As a Beaft goeth downe into the valley, fo the LORD will have his people lead This way is as it is called a Church-way, the way of Holine fe, No Lion hall be there; The uncleane shall not passe-over it, And now that I have mentioned them, the uncleane, I come to the remainder of my undertakings. The casting-out of the Bishops-Curates, those uncleane persons. for like Bishops, like Curates; called to in a contrarietie to their office. as a mountaine is called in a contrarietie to what it does; It has its name from motion, they fay, but moves like a mountaine: So these Curates have their names, as Bishops have theirs, from cure and care, and over-fight, when they care for nothing, nor did overfee any thing, but their Rents, Tythes, and in comes: and to make provision for their lufts, Wee cannot thinke, that Wren or Pearce, ( thefe were called Biflops) would endure, their Curates should be better than themselves, but as themselves, as brutish men, as drunken sotte, as vile Priests, as treacherous Prophets, as loofe and swinish in their life, and then, more then probable, they will be Naballs at their death. And what are the people now, that their guides are blind and brutifs : They must needs be fo too; from the Prophets and Priests is prophanene fe gone forth into all the Land; They have leavened the Land with Atheisme, abominable Idolatries, and Heathenish prophanenesses. And now all yee beafts of the feild come to devoure ; yea, all yee beafts in the Forrest. And fo it is according to the good word of the LORD; for His watchmen are blind, shey are all ignerant, they are all dumbe doggs, they cannot barke, Aceping, lying downe, lozing to flumber. You fee whom I meane by thefe Curates; I argue now for the casting- of-them-forth.

Jer. 23.15.

Ifa 56.9.

Ver. 10.

" They that have committed the same abominations, which others, It is argu-"having committed, have been rosted in the fire, and then made a curse; "These ought to be thrust-out of the Land, by the Law of the Land: "But these Curates have committed such abominations. Speake, have "you any thing to fay for them.

A. Not a word, I must not plead for them, whom God condemnes: You must make proofe, That so they have don, according to those abo-

minations.

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B. They have committed villanies in Israel, adultery with their neighbours wives; They have spoken lying words, (God knowes how many,) They have blasphemed God, and the King; they have polluted God, and his Day, and his House, and all the honours and services there.

A. You have faid, you have not proved.

B. There is the clearest proofe of all this that can be defired. A Century is come-out already, where their names are upon everlasting Record, and their horrible abominations registred: That one Century, (a hundred) implies nine Centuries more, they make a Chiliad, a thoufand. And certainly, had wee the names of those, and their abominations registred also, who are under the Kings protection, we should have a booke, as large as that wee call the Centuries.

A. Now that their places, their wickednesse rather, have spewed-

them-out, whither are they gone?

B. To the place where such men shall finde favour, to Oxford. They have proceeded to the highest degrees of wickednesse in the countries, they are Doctors in the Art of drinking, whoring, rioting, now they gone to Oxford, as we fay, to proceed Doctors of Divinity; and thence dispersed to those severall places, whence Gods faithfullest servants have been cast-out, where they will drink the healths, for they cannot pray, of their good Lords and Masters, and for the prosperity of their Armies, now in Array against the Lord Jesus Christ: for as those Armies prosper, so the Curates shall prosper. But now we heare they shall be all summoned to make their appearance at Oxford: for as they have there a thing they call a Parliament, made-up as aforesaid, for the subverting the Lawes, and Liberties of the Kingdome: fo there must bee an affembly of Divines too, such as have been spued out of their places, for the establishing of the religion so often protested for. Ah Lord! But I forbeare. The poore commit themselves to the Lord, Thou shalt pre- Pfal 13.8. serve them from this generation for ever. The wicked walke on every side, when the vilest men are exalted. Thefe

G

ed for the

out of Cu-

Jer. 29.22

cafting-

rates.

These Curates, as unsavoury salt, are cast-out of the Church; Now the Divell has admitted them into his Chappell: Let him take their Service too: For, as like Bishops like Curates: so, like Curates like Service, abominable all. I argue for the casting of it forth.

This service is Dogs-meat, it must be cast-out to the Dogs.

A. I could never think the Curates Service to be childrens meat, but never heard I the Curates service called Dogs-meat before.

B. Yes, you imply as much your selfe, If not childrens meat, then whose meat? Dogs-meat, I think. But I argue it, Torn flesh is Dogs-meat. The Curates service is as Torne slesh.

A. Prove that if you can, That the Curates fervice is as Torn flesh,

B. The Curates Service is a torn, distracted service; here is a peece, & there is the former part, and there is the latter; here the first service, & there the second service; here read at the Desk, there said in the Pulpit; thence drawn up to the Altar: here are saying prayers, there are tooting prayers, upon the Cymball and the Organ; here they roared like Beares, there they braied like Asses, and yet Divine service, they say: But hearken what the Load sayes; As torn step, Dogger meat, so is these Curates Service unto Me, Doe you bring that which is torne to me? Cast it to the Dogges. It is done, they have it at Oxsord, and all over the Land; yea all over the Christian world, where the Devill hath his Chappell, and where these abominable Curates and Priests are. Let them alone with their meat, no man envies them; no good shan but pittieth them, yet let them alone, these Curates with their service together.

Now I must compleat my undertaking, and argue against the New-

crs.

A. I pray you explain your felfe, and tell us what these are?

B. What they are! They are Neutens, a curfed generation of men, feem not to know their right hand from their left; not which way to turn. I can liken them to nothing fo fit, as to a feadow of a man, a picture such as you may observe ordinary in Flanders; There is a thing tricy call a Christ on the left hand; another thing they call the virgin Mary on the right hand; and in the midst. a third thing called a Canholick, with this inscription before him, Cnime vertam nessio.

A. He heare no more of that; fuch a picture does not become your

gravity, nor is it proper to the matter in hand.

B. Hike your plainnesse well, I spake it but to try how you had profitted by ail our discourse hitherto. True it is, such a picture gives us no instruction touching the subject in hand; for which way soever the

Exod. 22, 31. Mal. 1.13

Who are

"MIETS.



looker-on had turned, death was on either hand. But now take things as indeed they are, not represented to us, but indeed and in truth

Here is the Living God, the Lord Chrift, and his Truths on the right hand. Here is the Devill, his Pope and his Bilhops with all their blafphemies, on the other hand; yet, cui me vortam nescio, the man is not

vet resolved what hand to take, he is a Neuter.

Secondly, here is on the right hand, a Parliament called together by the King himfelfe, acknowledged a Parliament, confirmed and establified a Parliament by his own hand: On the left hand there are Affemblies of (Robbers) which they call a Parliament (in Oxford) made up of the refuse and garbage of the land, and yet, sui me vortam nescio. to

what hand he may turne, he cannot tell. This is a Nenter.

Thirdly, here are, on the right hand, Nobles and Worthies, who have approved themselves true Patriots, zealous of Gods honour, and faithfull to their King and Kingdome; who can have no other end, as is cleare to all the Christian world, but the peace of the Church, the honour and fafety of the King and Kingdome, no other end: On the other hand are left-handed men, robbers, spoilers, murtherers, unjust men, who know no shame, who are as roaring Lions, and devouring Wolves, to the inhabitants all over the land; yet, cui me vortam nescio, he knowes not to which side he should joyne; be is a Neuter.

Fourthly, Here are a generation of Seekers, who feek God day & night, who have commanded us as Q. Efter her people, Goe, affemble your felues Eft. 4. 16. together, fast and pray for us, we also will doe likewise, these are on the right hand: On the left hand there is the Prince of Robbers, Murthetherers, they that curse and sweare, and blaspheme all the day long; yet, cui me vortam nescio, to what hand to turn hee knowes not, Hee is a

Nester.

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To speak yet more plainly, and according to the expresse word of God. They are Neuters who come not out to help the Lord against the mighty; mighty Nimrods, mighty hunters before the LORD, men skilfull to destroy the Faith, Religion, Lawes, Liberties of the Kingdome; mighty hunters before the Lord; yet these will not come forth to help the Lord at fuch a time as this; no though the Lord calls to them now, Who will rife up for me against the evill doers? Or who will stand up for me Pla.94.16 against the workers of iniquity? These will not, these are Neuters.

A. Possibly, nay probably these may not know that things are as they are; things are represented to them otherwise, as they have heard it declared and protested more than seven times, They may not know.

B. What may they not know? They doe know that Ireland is destroyed,

stroyed. They doe know that this viperous generation is eating out the heart and bowels of the Kingdome; They doe know that the Faith, Religion, Lawes and Liberties of the Kingdome are destroyed undera colour and semblance of maintaining the same. They doe know, &c. But I will tell you a flory first; "That notable murtherer, who " flab'd K. Henry the 4th of France, was examined whether hee did not "make known his purpose to his Ghostly Father, his Confessor: Hee "answered, Yes; His Confessor, a Jesuit, was examined at that point: "he answered, he did not know (that is, to tell them) but very likely, " faid he, the intention was made known unto me, under the Rose, and " I have a gift (of the spirit) presently to forget what is told me under "the feale of Confession. My Author is not at hand, nor doe I remember how they dealt with him; but certainly, they took a ready way to quicken his memory before hee was cut afunder: so it must be here, These men pretend they know not this, and they know not that, They will not know, or they will not know to tell us. But they diffemble in all that they fay; They doe know that the Kings foot stands up to the knees in blood, in the path of the destroyer. They doe know, that he has cast forth all the pretious Ministers of Justice, and Ministers of the Gofpel, where his hand could reach; and thrust in the vile into their places; They doe know what the Queen has done beyond the feas, what Digby with her favourites (her Agents and factors for Babylon) what these have done there, and what they are doing here; They doe know what is in deligne, how bloody the adversaries intentions are, and that they have flain the fervants of the Lord with a rage that reacheth up to heacon: to high must their judgement reach: This they doe know. They doe knowth at the King has made peace with his worst enemies, & is at warres with and bids defiance to his best friends. They doe know, That the King is plucking down his own house; That he has thrust away the great supporters of his Throne, Indgement and Inflice. They do know what the King has protested, proclaimed, declared to all the world; And they doe know what his Commissions have been how bloody, how definitive. They doe know how that Bristoll is given into the enemies hands, and they doe heare that the Queen shall have a Chappell there: They doe heare the groanes of the prisoners, and the cries of the poore because of their Taskmasters : for their oppression is more grievous than is or ever was, the Turkish or Egyptian slavery. They doe know, which way the Devill, and all his ministers doe draw, now, and yet they withdraw themselves as men that know not which way to turn, They are Neuters. Hang them, cut them afunder. It is the sentence from the

law of Nature, of Nations, of Armes : It is the sentence from the law of God too.

1. It is against the law of Nature, that they who are without naturall affection, should enjoy the common gifts of nature, light, water, fire Against the law of Nations and Arms, that those subjects should enjoy the priviledges and communities of subjects, who see with open face, the adversary and enemy destroying all these, and hold their hands in their pockets the while. Against the law of Go D, that they who see the Lames, Rights, Liberties of his kingdome trampled upon by fwine, and yet stand Neuters, that they should not feel the tharpest punishment. will argue thefe things in order.

They that are the tame, and have done the same which he did, and for It is arendoing to was plucked afunder with two Teemes of Horses, four Horses ed for the in a Teeme, do deserve to be cast out of the land by the law of the land, casting-But these Neuters are the same as he was, and do the same as he did, for Neuters.

which he was so punished. Therefore, &c.

2. To relate to a more known flory, They that are the fame, and have done the same, and for doing whereof, others, their fellow-brethren. have had their skin torne from their flesh, and their flesh from their bones, these doe deserve to be cast-out of the land : But these are the fame, and doe the same which they did, who, in former time, were so punished. Therefore these ought to bee cast-out by the law of the Land.

3. They that are the same, and doe the same, which they did, who were curfed from Gods mouth, and commanded to be curfed by all the people these ought to be cast-out of the land by the law of the land. But these are the same, and doe the same, which they did, who were so curied. Therefore, &c.

A. Prove that these Newters now, doe now as they did in ancient

times.

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B. They doe now the same thing: for they get to an upper-place (in Metius speculation) as he did spying which side is strongest, and likeliest to Suffering. prevaile; and to that fide they will wheel-about anon. But that is too tarre of ; I will take that which is neerer the eye. These men doe as the men of Succost did, therefore these are as the men of Succost were, &c.

A. I can say nothing to that; I know not what the men of Succost

were; or whether there were such a people in the world.

B, It is your ignorance, and not to be excused; you know not the Scriptures, and therefore your workes must needs be bad, and you must walke as a man in the darke; It is a very famous flory, touching the men of Succost, Ile relate it as briefly as I can. Gideon

Judg. 8. 4,

Verfe 6.

Gideon and his three hundred men were faint, yet pur suing a fter Zaha and Zalmunna, Kings of Median, Ifraels enemies: And he faid to the men of Succost, give, I pray you, loaves unto the people that follow mee, for they are faint : Gideon told them also, (as is likely ) That he would require their kindnesse when God had delivered his enemies-up into his hands whereof Gideon made no question. The Princes of Succost, living at ease. and faring deliciously, hearkned not to Gideon, nor regarded how faint his men were : They mock and jeere at Gideon; Yes, fay they, you will returne us our bread when you have your enemies in your hands; When will that be? That is a doubtfull case; wee will not part with our bread upon such an hazard. You thinke your selfe as sure of your enemies, as if you had them in your hands; you see not at what disadvantage you stand, wee doe fee it: Your enemies are Kings, Kings will helpe onether other, They have power, you are weake and faint; You have not lepply of necessaries, and thinke you to overcome two Kings? There is a great peradventure. Wee will fee the bufineffe cleared, and the doubt refolved, then wee shall know what is best for us to doe; If you have the victory over the Kings, then you shall have our bread; If the Kingshave victory over you, then they shall have our bread. Goe-on now and purfue, faint you may, and fall downe, and starve for us; you get no bread of us; wee will not part with it at a peradventure; You question not the victory; It is a great question to us; Are the heads of Zeba and Zalmunna in thy hands, that wee should give bread unto thine Army? This story is as foone understood as read; & as eafily applied to our newsers now adayes,

A. Very well; But how prove you, That neuters were fo grievoully

punished in ancient dayes?

B. I prove it first out of the Romane Chronicle; The body of Metius Suffetius, who stood neuter, to spy which side was strongest, that thereunto he might turne, was adjudged by a Councell of warre, to have his body tyed unto two teemes of soure horses, which halled contrary wayes; So his body was drawne as under, and plucked into two peeces accordingly.

A. What have Christians to doe with what the Romans did? It was the first and last punishment that ever the Romanes executed with so little respect, or none at all, To the Lawes of humanitie, sayes the Histo-

rian himselfe.

B. Well then, let it goe, though it instructs us very well, what may lawfully be don to nenters now adayes. But wee must not so lightly passe over what we reade in the sacred Text, upon which wee were even now, and must set a marke. Wee reade, how the men of Success jeered and up-

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braided Gideon; Now reade what Gidson replies to them; Therefore when the Lord hath delivered Zeba and Zalmunna into mine hands, then will I nare your field with the thornes of the Wilderne se, and with briars. And as he threatned to deale with them, so he did deale; He tooke the Elders of the Citie, and thornes of the Wilderne se, and briars, and with them he taught themen of Succosh. He taught them! A fore Teaching! but very exemplary for these men in our dayes, They that will not be taught with nords, must be taught with paine.

A. Yea, but Gideons teaching is no rule for us fo to teach; he taught

with briars and thornes, wee must be more mercifull.

B. More mercifull! mercy to the wicked is crueltie to the good: pittie to Gods enemies is but a fruit of bitter hatred to His friends. But I will passe over that too, yet wee must not passe over but observe with all observation, what the Lord sayes; Curse you Merox, said the Angel of the Lord; Curse yee bitterly the Inhabitants thereof.

A. I pray you, what was this Meroz?

B. Surely, I cannot tell; An obscure people they were, they had norelation to Israel, farther than that they were men, partaking of the same common nature, neere adjoyning to Israel; and beholding the distress; lookers-on, when mightie Adversaries were before them; Israel, Gods people, distressed behinde them, yet lookers-on Israels affliction, in the day of their calaminic; beholding it with the eye, but not regarding it.

A. Was that all?

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B. All! It was enough to bring a curse, and to make it cleave unto them for ever; Therefore curse yee Meroz, never cease calling for a curse, iii the curse come; In emissing curse yee him, because they came not out to help the Lord against the mightie. The distresse of a person, or a people, is enough to command pitty: If a person or people be fallen into the hands of theves: But I will not make an if of the matter; That, which was a parable anciently, is a truth now, & relates to Ireland and England both, These two Nations are fallen into the hands of theeves, God so disposing and suffering it to be. Now woe to the lookers-on, and passers by on the other side, woe to them. Now is the distinguishing time, now wee shall know our friends, who is our neighbour and our brother; he that shewes murey, he is the neighbour, though the adversary and enemy sayes, He is adamarican and has a Devill.

A. By this account now, which you have given of Meroz, and of Ifrael in diffresse, fallen into the hands of Theeves, Zealand and Holland

should come-in now to help England.

B. That they should fure, stronger bonds and engagements are upon them,

a Indeftnenter, Jun.

The day of facobs troubles. is a difcovering day. When Facob is fal-Ich into the hands of theeves. (theprince ofrobbers) hee thall know who is his neighbour

them, then was upon Meroz. Stronger, faid I ? I should have faid more; But I forbeare.

A. What means it then, that they have fhipped over their Artillery,

instruments of death, to furnish the enemy and adversary ? B. You must lay the blame of that - upon the Devils instruments, ungratefull wretches, there and here, and every where, lay that - upon them, and not upon the countrey, or people. The adversiry prevailed there, and thrust forth a ship or two fraighted as wee know: but doubtleffe the Hollanders doe know what the English have done for them, to render them a free People: they will not fend over instrument of death therewith to cut English throats, or to make them flaves : they abhor the thoughts of such a requitall for old unrecountable favours from the English: How much English noble blood hath been shed to

A. Embassadours are now come to mediate a peace, they say.

maintain their cause! How much?

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II. Collonel

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B. A peace! What, &c. all the world knowes what followes, God is making inquifitio for blood: he will require it at the hands of them that shed it. And now the Parliament cannot take it ill that they are not treated with about the thing some call Peace: The Gop of gods, KING of kings, and LORD of Lords, is not treated with. And yet when he giveth quietnesse, who can make trouble ? And when he hideh his face, who can behold him, whether it be done against a nation, oragainst a man only? To shut-up all: Thus we have concluded from unquestion'd premisses, That though Holland hold their peace, and stand-Neuters, as Meroz did, Tet enlargement and deliverance shall arise to the Church of England from another place. It is a comfortable promile, He

Eft.4.14.

Iob. 3 44

19.

Plal. 17.3. Ball fend from heaven and fave me. England shall be faved, the Church there shall have a glorious salvation, that it shall. But yet God and man expects neighbours should shew themselves neighbours. And who knowes whether all the kindnesse England shewed to Holland, was not for such a time as this. But if this move not, surely the curse upon Meroz (well thought on) will move; A curfed generation, curfed from Gods

mouth, and commanded to be curfed by all the people of God, Curfeye Meroz, faid the Angel of the Lord, curse yee bitterly the inhabitants there-Iudg. 4.23. of, because they came not to the help of the LORB, to the help of the LORD against the mighty. So shall all thine enemies perish, O Lord, they shall leave their names for a curse to posterity: But they that love thy Name, shall be as the morning light, which increaseth more and more till the perfect day. So be it. Amen.

FINIS.

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peir Artillery

Devils infranere, lay that I he adverfay as wee know; have done for er infrument om flaves; they stable favour been shed to

ey fay. owes, Godin s of them that they are not OD of gods, rich, And yet hen he hideh nation, oraded from une, and Rand-Marife to the promise, Het the Church God and man . : And who upon Merez from Gods od, Carleye stants there-Febr LORD d, they shall thy Name,

#### AN EXACT

# RELATION

OF FOURE

### NOTABLE VICTORIES

Obtained by the Parliaments Forces:

liament on Satterday last, being the 24. day of this instant February, 1644.

Viz.

The taking of 3000. pound in money, besides Plate and Iowels, with a survey of sixty Horse; going from Prince Rupert to Weymouth. Collonel Mittons taking of one Collonel, many Captaines and other Officers, and 60. common Soldiers prisoners; with the routing two Regiments of Itish Robels newly landed, and taking their Bag and Baggage.

II. A defeat given to the Newark Porces, occasioned by a discovery of adapterous Plot, for betraying the Town of Nottingham; with the manner of drowning many of them, and taking others prisoners.

When the same of the same of them, and taking others prisoners.

V. The taking of twelve Ships by the Earle of Watwicks Ships, which were imployed against the Parliament, under the command of Browne Bushell; with a relation of what store of Ordnance, Ammunition and Treasure was therein.

Published according to Order.

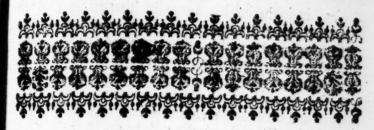
Pebr. 26.

LONDON.

1643

Printed by Bernard Alfop. 1644

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# RELATION

OF FOURE

# VICTORIES

OBTAINED

By the PARLIAMENTS FORCES.

The First Victory. Of the taking of a convey of sixty horse, and three thousand pound in mony, besides levels and Place,

I Hat this relation may not appeare to the Reader like a Nutshell without a kirnell, I shall briefly satisfy you in each particular: and for the method sake begin with Prince Ruperts marching towards A 2

(2)

Wales, and whether his ayme in his passage through Worcester bire to Ludlow in Shrop bire, were not morete raise mony then men I leave to your confiruation; but this is certaine, there was going from him to Weymouth. (with a purpose that it should be conveyed from thence over fea) three thousand pounds in mony, with Plate. Iewels, and other rich treasure, which was fent the last week with a Convoy of about fixty horse, chosen men (most of them being Gentlemen.) But Captaine Sydenham the Governour of the town of Pool for the King and Parliament, having notice of their comming through Dorfer hire towards Vy eymouth, went out with a pary of horse, and meeting with the said Convoy charged them, and after a thort fight took them prisoners and carried them to Poole, with the Mony Plate and Iewels, for the service of the State. And whether this Mony and Plate were gotten by plunder, or some other of Prince Ruperts Revenue (lesse visible) I leave to any indifferent man to judge; and although there may be some pretence that it was going to some of his friends beyond sea, yet is there farre greater probability, that Prince Rupert foreseeing what condition he is like to be in very shortly, begins to wax provident, and make a Rock against his flight into Holland; or elfe, to buy Armes to be imployed against the Parliament.

have yet to relate in this small peece of paper, will not permit of any longer discourse on this businesse, therefore I will passe from that, and come to the next thing of

great consideration.

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The Second Victory. Of Collonel Mittons taking of one Collonel, many Captaines and other Officers, and fixty common Soldiers prisoners, with the routing of two Regiments of Irish Rebels.

TT hath been received for a certaine truth, that of late rooulands of the Irish Rebels have come over to Bristoll, Chester and other places, and it is as true, that two Regiments more landed fince neare Chefter, and intended to joyne themselves with the rest of that blood-fucking and Rebellious crew, which were in actuall warre against the Parliament; thinking themfelves fure to drive back Sir VVilliam Breretons forces, which fince the victory obtained at Namptwich, were drawne neare Chester. And the Rebels being now upon their march into the country, Colonel Mitton (a valourous and deserving Gentleman) having notice thereof, admitted of no idelay in preparing not onely to lefend himselfe, but to offend the enemy, and prefervation of the country; but prefently drew forth with about fix hundred men, and having certain intelligence how the Rebels advanced, it was not long before he met with them : and drawing his forces into a body not farre from Sir Richard VVilbrams house. they fel fo bravely upon the Rebels, that within one houres space, he had killed and taken above threescore of them, and utterly routed the rest, putting them to flight.

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In which Skirmish there was taken one Colonell. three or foure Capraines, befides many other inferiour Officers, and all their bagge and baggage, wherein we have great caute to acknowledge Gods infinite mercy and goodnesse to this land, that notwithstanding the great multitude of the Rebels which have lately come over into England, to joyne with the Papills here to destroy the Protestants, and for the utter extirpation of the Protestant Religion; yet it hath pleased God so wonderfully to manifest his love to his cause, that neither they nor any of the Kings forces have had any focceffe fince their comming over, but notwith flanding all their acting and plotting, they have been disappointed and their confultations have like the Counfell of Achitophell, turned to their destruction, and their wicked devices brought to light; as lately we have an example in the deliverance of the towne of Nottingham, against which, the Newarke forces had laid a plot for betraying of the faid towne into the hands of the enemy, and was very neare to be put in execution; and as we are credibly informed was after this manner, viz.

The third Victorie. Of a defeat given to the Newarke Forces, with the drowning many of them, and taking others Prisoners.

Here being a party in the Towne which had confpired with the Cavaliers for the berraying thereof (most of them being Malignants which were disarmed) they had devised a way to convay Armes to them, under

under the colour of bringing corn and provision to the Town, and all things being agreed upon, both touching the manner of the execution of the Plot, and the time when their bloudy defigns should be acted; divers loads of corn (to the outward appearance) were by perfons in the habit of Country men brought thither, and being examined what was in the facks, they faid that there was nothing but wheat and other grain, but (upon some cause offuspition) they were not suffered to passe withour further fearch, and were commanded to shoot the facks. and among ft the corn in the facks, there were fwords, Pistols, and other Amunition. But I should have told you in the first place, of certain persons that were taken upon suspition before in the Town, and after examination and nothing confessed, there was other means (leffe pleasing) used to make them utter the truth, and afterwards one of them confessed that they were Spies, but would confesse no more; whereupon they were tyed neck and heels together, which made them within few houres confesse the truth of the Plot, for otherwise in all probability, the facks had not bin fo ftrictly fearched. And so being returned agains to the place where I left off, I shall go on in declaring, that after the Swords, Pistols and Amounition were found as aforefaid, the parties which brought the same, were taken and carried into the Towne and kept in fafe custody, and no persons suffered to go out of the Town for fear of giving intelligence that their Plot was discovered, which was suddainly to be put in execution; and at the hour appointed, at a place where the Enemy were to come over the Ri-

(6)

ver of Trent, they were so bravely affaulted by the Not tingham Forces, that many of them were killed, and about thirty of them drowned in the River, divers Prifoners taken, and the rest put to flight.

The fourth Victory. Of the taking of twelve Ships from Captain Browne Bushell.

Hand Forces, it will not be much unseasonable of give you an accompt of our Navies proceedings, under the command of the Right honorable the Earl of Warwick, whose vigilant care for the preservation and safety of this Kingdome, deserves much commendation.

Certain of the Earl of V Varwicks ships coasting up and down to scour the Seas, and free a passage for our Merchant men, met with twelve Ships, under the command of that Arch enemy to the State, Captain Brown Bushell, who hath robbed at Sea, under pretence of a Commission from Oxford, where after some sew hours fighting, they weelded themselves; which Ships will now be employed for the desence and safeguard of the Kingdome, they being very serviceable Ships and surnished with Ordnance and ammunition, and in one of the Ships is thought to be some store of treasure; especially in a great Cypresse Chest, for the opening where of the Parliament hath given special Order.

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MERCURIUS AVLICUS,

Communicating the Intelligence and affaires of the Court, to the rest of the KINGDOME.

The fixth VV eeke, ending Feb: 10.1643.

SUNDAY. Feb. 4.

Ow the Rebels deale with His Majesties best Subjects, we have told you heretofore, and fhall thinke it leffe strange, fince now we underftand how wondrous kindly they use one another. For we are this day advertised, that their Souldiers lately Thipp'd for Dorcet-

hire, had fuch faire usage, that most of them dyed ere they ame to land; divers whereof they cast over board, beforethey were full dead; and for certains we are informed, that of above a thousand that were shipped from London, there ame not three hundred alive into Dorcetsbire; But these they might part with without much sense of losse, for the men were prefled but few dayes before, and being so easily raised, (as disping into the next house and fetching them from their beds,) they need not be troubled, if they lofe them with as much facility as they got them . For the Rebels conceive no respect is due to their presid men, as appeares by still placing them in the most desperate service, and granting them no reliefe if they chance to be fick or wounded.

Nay, to shew their different estimation of one Rebell above regions are Braily to charge Ma command you for

another, the Lower Members had a fober debate on Friday left, of some speedy meanes for the reliefe of Doctor Bastwicke; and concluded in an Order, That it should be referred to the Lord Generall to make an exchange for Doctor Iohn Bastwicke, who had been a long time Prisoner at Torke; some Members pleading hand what a shame it was the Doctor should lye so long in prison, who formerly had undergone so much paines and trouble in the cause of the Common-wealth.

And this is the reason, why their most publicke Acts do bow and give way to particular favourites; a pregnant inflance whereof you have in Cornelius Holland, Who notwithfland ing they made an Order that no Member of either House, should have any office or place of profit, but all should be sequestred for the nee of the Common-wealth in these times of extremity, yet Corne. lins Holland by the favour of his patrons, continues at this present Receiver Generall of the Prince of Wales his Revenue, Comptroler of the Mint, One of the Farmers of the Customes, Paymaster to the Kings Children at S. James's, Purveyor for His Majesties Oxen, and Keeper of His Majesties pastures in Croslow in the County of Buckingham, Pay-mafter Generall for the maimed Souldiers in the Rebels Army; befides, Clerke of the Green-cloth to the Prince His Highnesse, Justice of Peace, Member of, and creature to the two Sir Harryes (Father and Sonne) which makes this worthy Gentleman capable of is much honour as they can possibly cast upon him.

#### MONDAY. Feb.s.

But His Majesties Subjects are capable of nothing but being sobbed and sequestred of all they have, which is excellently declared by a Sub-Commander of theirs, in his Warrants and Tickets sent from Hilfdon in Buckingham-shire, in these very words.

To the Conftable of Brackley, and other the inhabitants.

These are strainly to charge and command you forthwith upon fight



fight hereof to bring into my Quarters at Hildon the summe of forty pounds without any further delay, by vertue of an order reteived from His Excellency the Earle of Esca; and let not the hope of the best of the enemy deceive you, for unlesse you bring it in a cording to the time profixed, which is to morrow by ten of the clocke, being the 23 of this instant moneth I anuary, I will time no fetch it, and will not leave you a Cocke to crow among you.

Hillden the 22. of JECAMIAN ABERCROMIY.
Junuary. 1643.

Now because the poore people did not obey this Religious walloone, he grew extreame fierce, and in the height of his fury, sends another warrant to let them know he was angry, whereof this is a Copy.

#### Hilfdon the 27 of January 1643.

These are to command and charge you forthwith upon the fight hereof to bring into my Quarters the summe of threescore pounds, forty pounds by Vertue of an Order from his Excellence the Earle of Essex, and twenty pounds by reason of the faile hereof, without you shall returne mee the names of those that shall be obtained, hereoffaile not as you shall answer at your perill.

To the Constables and Inhabitants of Brackley.

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Also you shall bring in provision for two hundreth horse and mensor two dayes, herein likewise faile not, as you will answer at your ut utmost perill.

TECAMIAN ABERCROMIY.

What effect this last warrant tooke we heard not; but are considered if they satisfied him not, Iecamiah Abercromiy will not leave them a Cock to crow: but will plunder as compleatly as Sir William Breretons deputy Rebells did the Lord Clolmondleys house, (till at last they were beaten thence) where

they not onely pillaged what ever was in the house; but most maliciously pull'd downe the walls, spoyled all the fruit trees, and cut downe the very timber of the Banquetting-house to hurne, though plenty of good wood lay in the yard, and then (to shew they were the worst of Rebells) they utterly spoiled that excellent Garden which cost the Noble owner many a large summe, & never left till they had made up their basenske in pulling down and spoyling His Lordships Salt-workes; for which the Country will hereafter curse them, as Rebells that devote themselves to mischiefe the publicke as well as particular persons.

If here you offer to mention Law or Liberty of the Subjet, you must then take notice, that a Committee sate lately at Haberdashers Hall, where William Strode (one of the three Members) had a Chayre; This Committee sitting to raise money was told by a Citizen, they were so drayned already as made them unable to advance any more; M. Strode answered, that there was no denyall, for their money was demanded by the supreame Court of Indicature, the Citizen replyed that he hoped it was the supream Court of Instice also; whereupon M. Strode said in a most insolent manner, Sir, do you teach Vs Instice? I tell you justice is blind, these are times of necessary. Which was so like the man, that if I had not named him, you might easily guest the Gentleman that spake last with Mr. William Strode.

#### TUESDAY. Feb. 6.

You may remember how His Majesties forces tooke Beefor Castle in Cheshire, whereof one Captaine Steele was Governour, whom afterwards the Rebells in Namptwich seized on, as one (they said) had betrayed that castle to the Kings forces, Steele was instantly committed to prison, and (as this day it was certainely advertised) was shot to death last weeke at Namptwich, where the holy Rebell confessed many pretty particulars belonging to his profession, one whereof was (to use his owne words) that ever since the beginning of these warres he had ken two young women for his owne sinfull delight, who he hoped would

would leade new lives now they faw what became of him.

But Steele had not dyed for suffering the Kings Forces to takes Castle, if that unexpected successe had not preceded at Aften, which every day begins to lessen of it selfe; for (as 'tis further certified in the fame letters ) about 200 of the prisoners who had feemingly revolted, and taken up Armes for the Rebels, were fent to Wem to strengthen that Garrison; in their march thither they watched their opportunity, and having Armes in their hands, fell upon their Conductors, killed fome of them', tooke others, and came themfelves home againe to Hs Majesties Forces at Crew house, Dodington house, and fome to Chester, many whereof were come into Chester before thedate of this Letter.

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And though Steele was hanged for a pretended betraying of Beefton Castle, yet the Rebels day and night labour nothing elfe; more particularly those worthy Rebells at Wemme, who this last weeke had a plot upon the Towne of Osmalstree tenmil's from Wemm. The contrivance was layd thus; The Governour of Ofwaldstree Colone! Lloyd was to be invited to dinner to a neighbour Gentlemans house, where he should have been furprized by forces from Wemm; who refolved instantly upon the furprizall, to carry him before his owne Garrison, and there force him to have caused his Officers to deliver up the Towne. To profecute this plot, the Rebells of Wemme were allready upon their march, but two of their Scouts being happily taken, the Treachery was confessed and discovered to the Governour, who fuddenly returned home, and fecured the Towne, the confident Rebels being forced to returne to the place from whence they came.

#### WEDNESDAY. Feb. 7.

Yet they are resolved to repeat their Cheshire Victory, for which purpose their Lower Members have Ordered, Sir Thomas Middleton to fee it published in a particular Relation; which Boone accordingly, and carries in the front of it Magnalia Dei, which they luckily begin with a forged Letter, pretended to b. 3 promoied vi Blog to.

be fent to the Gentlemen come out of Ireland, us is evident be the true Copieof that Letter they fent printed heretofore in the 40 weeke of the last yeares Mercurius. Wherein the Relater maliciously flaunders the Lord Byron to have promised quarter. but gave none, which is after contradicted in thefe Rebels own Answer to the Lord Byrons Letter, for We (fay they) never no ported or canfed to be reported, that your Lord hip or the Armin tended any such cruelty, thinking it impossible for Gentlemen and Souldiers formuch to forget themselves. But in all this Relation from beginning to end there's not one word how many were flaine, which fure is a particular that deferves mention in about taile; and therefore he recurres to lessen the number slaine by the Lord Byron at Middlewish-fight, where (to fay no mored it) there were flaine full thirteene times as many Rebells as the Rebels killed here at their Alton Victory; the one being noteriously knowne 500, and the other not full 40. As for the Prifoners, we could allow them to double the true number, if they would not trebble it : And though this Relater calls it fachs victory, as that God gave them more then can be told on a fudden, yet he falls backe at last, and fayes, They are still in a menting Condition, and must have many a Wonder Wrought, e're Peace and Truth can be bad.

#### THURSDAY. Feb. 8.

And to bring in Peace and Truth, their Countriman Master Massey peeped out of Gloncester, on Monday morning last to Painswick (three or source miles thence) where Colonell Mysse was quartered, but suddenly retreated; in the afternoone has came againe with a stronger party, whereupon the Colonell drew out part of his Forces, beat up Massey's Ambushes, killed 80 of his men, tooke bet wixt 20 and 30 prisoners, whereof two Lieutenants, without the losse of any one man; besides 150 very good fire Armes. A noble Gentleman was there who got so neare that he called out to Massey's horse-men to shak the reines a little, & abate somewhat of their speed, but Massey and his men went upon earnest businesse, and could not possibly be intreated to stay.



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And to make the newes compleat out of Gloessshire, it was thence further certified by another expresse, that yesterday, February 7. Lieutenant Colonell Wintour with a part of his brothers Regiment, marched secretly out of Newnham (a place which the noble owner hath for a long time fortified at his own charges for His Majesties use) and surprized a Garrison of the Rebells called Huntley house 4 miles from Gloucester, not a Rebell cscaping, but all taken prisoners with their Armes and Ammunition. This attempt succeeding so happily, he drew instantly downe to Westbury (another Garrison of the Rebells) whereof also after a small opposition he became Master, they within being strangely disheartened with the suddennesse of his approach. In these two Garrisons he tooke 129. Rebels Prisoners with a great surplusage of Armes and some Ammunition.

This Action was performed with much courage and diferetion, for the Gallant Lieutenant Colonell with leffe numbers affinded the Rebels in their owne holds, and used such secrecie and dispatch in the performance, that notwithstanding the namelle of the place, they who were last affaulted had not any intelligence of what had passed in the former surprizall. But that which is most considerable to His Majesties serve, is the free passege he hath opened by this means to the Wineyard, and consequently to the perfect blocking up of Gloucester.

FRIDAY. Feb. 9.

But which is newes indeed, the men of Westminster are about to lessen their number since they cannot make it greater, and therefore the Lower Members spent all Saturday last in debate of an Ordinance, sent downe to them from their Lords, which was to give the sole power of both their Houses into the hands of 18. Members; and they named for Lords, Esex, Warwicke, Northumberland, Manchester, Say, Wharton and Roberts, the other Members are, Sir William Waller, Sir Arthur Hasterig, Sir Philip Scapleton, Sir Gilbert Gerard, Sir Heavy Vane junior, Sir Henry Vane senior, Sir William Armino, Master Saint-John, Master Glyn, Master Browne, Master Pierpoins, Colonell Crombell, Master Crew, and Sir Walter Earle. Three of these naded must be taken out, but who they are is not yet resolved, yet

vet to make amends, they will joyne foure tender confcience from Scotland, viz. the Lord London, the Lord Maitland Si Archibald Johnston , and Master Barkley. At the first bring. ing downe of this Ordinance exceptions were taken, that the Lords had nominated the Committee of the Commons without their approbation. Next, that it was fuch an unlimited power that 'twas not fit they should depart from; and this thou Members who were left out and not named, talked of in the Citie with much heart-burning, fome of them faying, that Me fter Reynolds spake bravely, who (it seemes) at the first money tioning that Ordinance in their Lower House, faid, Hefeare there was some designe in hand, for most of those that were name had places of benefit in the Army, and for ought he knew, the might worke their owne conditions, and leave the other Member as Ciphers; for which words young Sir Henry Vane defiredte might be questioned, but the neglected Members being the me jor part, carried it against Sir Henry.

SATURDAY Feb. 10.

Yet now at last the Members are somewhat satisfied, for (s we heard this day ) they are better informed of the prime Laders treifons of turning themselves into a small Committee on whereof is that thereby they may better conceale their think House, which may still pretend to have employed their Manbers abroad in the Country. And this is fo true that the Earl of Denbigh made a sharpe speech on Saturday last, against putfing Ordinances in their House when there was but two or three Lords in the House; which he conceived was a great dillonour to the Peerage, especially since many times themicies were concerned in it, which begat a great heat in the House high words passing on both sides, but (as one of his owners vants faid) the House dividing his part acquit him. Notwith flanding all this, the high Court of Committee must go on , lot the Scots Commissioners will have it so; who yet may demine if their friends in the North come on no better : for this day we had an expresse that their quarters were beaten up by a party the Marquelle, of Newcastle's Horse, who made the Rod Scors retreback to their maine Body. mouselet ad floming

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From M

Vlicus the tru divide rie to mother : No Defigne, an m Oxford L Omen) by I to the Devil forts formet i Loine of Mi wit should him twice. and cannot lim, had he took Aulica ever fince ! could not b nost write lignity. In riours of th

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er conscience Maittand Sin the first bring taken, that th nlimited power and this thou alked of in the aying, that Ma the first mon aid, He feare bat Were named be knew, they ther Member ane defiredhe

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tisfied, for (s the prime La ommittee;on their thing their Me that the End against pul but two or great dilhothemicke the Houle, is owne (a-Notwith go on I for ay demune his day we e party of

## Mercurius Britanicus

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## Bar I Tangin And I I No. F.

For the berter Information of the People.

From Monday the 19. of Febr. to Monday the 26. of Febr. 11

Vlicus is this week but in one fingle Tiffany, or Cobweblaune-fleet, Aulieus the truth is, he and a young man in the Towne have parted flakes, and and his divide the taske, and the supreame affaire of communicating This partner the to the Kingdome, and Anlieur writes one fliert, and Quilt I, the laft mother; Now this Designe would be lookt into, for it is a communicating theet. Delene, an Intelligencing Deligne, a paper Deligne, a February Deligne, mOxford Defigne, a Defigne begun at a Chandlers neere Newgate (an ill The place. Omen) by the help of Railins and Jug-beere, and compleated next doore when Devill of Saint Dunstanes, a Victualling house, wherethe Spie re- The Renfore fometimes, and pampers his Muse with two Cucumbers, and halfe a devouz. loine of Mutton, and that makes the conceirs a little greafier then umally The dier. wit should be at this time of the yeare; the truth is, this Spie, I winkt at him twice; and fuffered him to lie for his living, for he is a Gentleman. and cannot labour, and I should never have looke over my (houlder upon him, had he gone on in any faithfulnesse to the Canse, but when I saw he some reatook Anliens his part against Britaniens, and begun to raile against me some reatons why ser fince he was borne, having lived but three weekes in this world, I Britaniand not but discover the disguise, and malignity of the creature, for I custakes must write agianst all, both at home and abroad that favour of ma-notice of lignity. I must tell you, this Spie is the second part of Anlieur, the poste- alias, Aurours of that Pamphlet, and I shall make it appeare, how they have com- licus parepounded for the writing of this last sheet here in London, and what he gives ner. by the weeke, for he allowes him foure and fix pence a week franding

pension:

Collections for the Spie, and where.

peafrond belides be has a Briefe under the Great Seale at Oxford, for the ofting the benevolence of all Malignant Congregations : and as I am informed, there was a gathering at Elie-House, either of men or money, at the last Malignane Sermon, and there was thirteen pence halfe penny (the Topmans wages) gathered at Newgate, his next neighbours, and reach into his window by a Melignant prisoner, in the old begging-glove belides what was gathered at the Kings Beneh prilon, at the Counters, atthe Towre, and he that licenfeth it, and the Printer, are Collectors : would not this be lookt into & Is it not time to enquire of the Designe when there are thefe doings? But I must discover things at London as well as at Oxford

Who are the Collectors. .

First, he was barking at Brivanious by that time he was whelpt, and the next week still at Britaniens; and some Malignants they spit in his mouth and the next week he at him againe; and when Britanicus faw this, he faw plainly it was an Oxford Beagle with two faces, that only wag'dhis taile at his great Uncle Aulien, and ever and anon bit at Britaniem; what had he to do with Britanicus? (to bark at Britanicus in the famecmie) he should first have brought the little braine he had, and compounded for his liberty of quibling and scribling; and have bought out his time before he turne freeman, and let up for himselfe, this is a breach of the Chies Charter, I hope they will look to this.

Markes of The next thing you shall know him by to be a Malignant, is the charge-Mallenancy.

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the Spits able diffeourse he goes in, and now and then making a leg, and putting of his hat, and kiffing his hand to the Junto at Oxford: for in his left Intelligence he writes thus : The Members of Oxford have voted the Parliament , at Westminster to be a true Parliament, and it is thought his Majesty wil refer himselfe wholly, &c, and so on : now do you see, this is for the good of Oxford, this is for the honour of the Members of Oxford, this is for s get a good good opinion at London, this is for Aulieus, this is to give the Members opinion of these Privy Members (for I am sure they are no publick Membersof at Oxford Parliament) a good report at Westminster : but good Reader , looke into the theets thy felfe from his birth-day, begin at his Horoscope, at his Nasivity, and thou shalt reade enough of this stuffe, larded, and interlined, and he is all to be fluck with malignity, like an Orange with Cloves, like a piece of Bull-beefe, or Dull-beefe with Rolemany.

the lunto here.

> The next thing is (Sirrah Spie) I prophefied thou and a Gibbet would meet at length, and thou runs too falt for the Prophecic, Thou woo't be hang'd before thy time, before I would have thee, thou art too fwift for thy Stars, and outgoes thy Influence, and makes too much speed for thy Constellation, and that which haltens thy fortune, is thy flebing and fresh ing, thou comes not honeftly by thy jefts, thou plunders for thy clinches;

Great . chefts of . the Spic.

argets thy wit by five and a reach, thisit is to take a Chamber to he Morente; change thy ledging; thou halt, maintained thy felfe out of Rrie mices hitherto s but Sirrah, give me my jets agame, give me my Dapaet, my Sameritanes, my Martiner, my Medies, my O wfant feets, or Planting and Wasering, my Crowner and Algers, my Organs and hunciples of Religion; give me my Roundhade me, my Gomerrabifme, The Spice my fairit at Westminfter, my Parter, my Mondicant, my Apoff at Armago; chents to avgive me my Six-Gillings-bare too ; befides the threefcore and five re- conzen pires which I made to Aulieus the last week, belides all the former, and people. then haft curned them, and faced them, and like a Long lane, or a Barbican wit, thou returnest them for new, for thy own. I will indice thy braine at he sext Seffions : and I tell thee Spie, if thou couldst have been quiet and kept at Aulicus, and not have frapt at thy friends, and the publick, and the Caufe. I should have let thes enjoy them, and never called for a reckining, nor challenged one of them again; but now thou haft wakened me. I told thee this.

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Now I must tell thee of thy blasphemies; thou canst not let the good The Spies women alone in Ecclesiastes, thou canst not let Solomon be quiet, but thou must abuse him in a Pamphlet, and make sport with the facred fory; nay, thou woot not let the Proverks alone neither, but thou changes the very Text of Scripture, and makeft a jeft of it : Oh bla ohemy I that we should here Prefie here, fo neere Weltminster, that dare prophane fo, that dare bblaspheme, that there should be Licencers and Printers of it, (Spie) I twe done with thee this time, for thou talkeft of a whip and a bell, those getoves, but I shall cudgell thee more substantially, into a well-affected Panishlet, I shall Cane thee out of thy Malignity with the strongest expreffions I have : Sirrah, I am allowed to tutor thee, thou wilde waaton, unbridled and ill affected thing from Oxford; I hope after a weeke or two Theat not thy brains out, in the meanctime, I may do fome good on thee, and make thee tame, and write like an Apprentice, or Journey-man, learn at thy fellowes, and keep thy diffrance, learne to come behinde, and drink Ale, for thou takeft in Sack, and thy braine will not beare it but I shall anconnege thee as I fee cause, thou seeft I name thee not yet, be well-affected, and take the Covenant over again, and change thy lodging, and take fomething that may give thee balle a dozen flooles, and purge thy brains till But Spic. thou be thy own man again, and then write Intelligence.

Now Antions, what fay you this weeke, I have done with one of your Enter Ar factes already.

He tells us of our drawning men in their pallage to Dorfothire, and yet Drowning be fayes they were dead first 3 do you for now our brothern are to faire for of men.

Newcastle.

Newcastle, he talkes nonfense, the flicete is distracted, and mindes no what it writes, he would charge us for murdering those that were dead be fore: Oh monstrous prodigious impeachment I

Eafily raiprefle. Oxford preffe.

He tells us they were eafily raifed, being pressed out of their beds the fed by our Reader, they of Oxford, Rupert, and Forth, and Byron, preffe both men and beds too, takes away both goods and owners, takes away both men and beds, and bolfters, and ticks, with their very Tickets, and Plunde ring Warrants.

A debate.

He tells us of a debate in the house for the release of Doctor Baftwick. believe it Anliens, thou doft well to remember us, and I shall thanke ther for this hint, and you most excellent Senators, take into your resolutions.I humbly Petition you, that Gentleman, he was one of those hath writthe Gospell with his blood, as well as Inke, he acted betimes in this Cause and put on almost the first buffe-coate in the bufinesse, and heaven doth require it, that we increase not the Martyrdome of such by not using all endeavours for the Liberty of those who first put to their hands, to estate this Kingdom and this Church in Liberty.

Master Cornelius Holland.

He tells us of Master Cornelins Holland, and his many offices, and taxes the State for inconfiftency with their own Order: Aulieus I must tell thee, that they are true to their own Order still, and the profit flowes out into the publicke, and Mafter Holland is but the honourable Cifterne and Conduito the State, and he is a Gentleman, I dare fay, with as few crannies or chinkes, to let out the Chinke of the Common Treasury as any, but shall faithfully let it freame through him and his engagements; but you need not travell from Oxford to Holland, you need not croffe land and fea; if you would fee the Cookes of the Court and the Common wealth that licke their fingers, and get all the Rumps and Kidnies of the Kingdom, there is Ratcliffe, fellow that did fo drain the bogs of Ireland of money, that he fell to bathing in luxury, and fwimming in the fat of the land, and cramming his Hew and Capons with Almouds and Raifins; there is Porter that carries the treasure of the Kingdom in the corpulency of his body, that Exchequer of Flesh, which hath a whole Subfidie in his small guts and his panch, and hath bestowed the Sessments, and taxes of the State in fawces and Ollio parridu.

The qualikies of the Court Cookes.

> He tells us of two Sir Harries, father and fon, the truth is, both excellent Patriots, but of the two, he must needs be healthfuller that lived furtheir from Court, where the aire is purer.

Harries. Abercromiy his Warrant. his War-

gane.

Two Sir

He tells us of two warrants from Jecamiah Abercromiy a Walloone; P. Rupert but will you heare of another warrant from Rupert the Rambler.

These are to will and command you upon sight hereof to send Isabell, the the daughter of Joseph, &c. and Jane the wife of Robert, &c. and Elenor

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the widdow, and Hefter Paschall, so my quarters, for the fervice of the publike : hereof faile you not. Rupert.

Febr. 1. 1643.

Reader, if this be a true Copy, it is a very strange impudence of a young men the first of February, I thinke he would commit with a whole Kingdome in time, one Shire will not ferve, they fay he intends to go fin in the Principality of Wales, if he be not hindred in his advance. And this Warrant appears to be true, for it is justified, that Miltris Paschall one night. according to Summons, appeared at his lodging in his Quarters, others fay he was in hers, and that being early fent for by his Uncle the King, he left this Miftris Paschall in his Lodging till his returne; but she spying a Casket of Jewells, valued there at two thousand pounds, plundered them, and disguited got out of Oxford, and came for London, where the fince hath pawned them for eight hundred pounds, and is gone for France; some thinke to serve under the Duke of Parnoone : but if Prince Rupert be often visited thus in his Quarters, he will leave off these kinde of Warrants.

He tells us of Master Strode, that said at Haberdashers Hall, Justice was Master blinde; Anliens, is it not true, have not you put out her eyes at Oxford, Strode. did not Rupert, and a fort of your mad Commanders, and your wilde Lawyers, and your pieces of Bacen, your Judges, which will never be good, till they be hung, bore out her fight long fince, that they might lead her as they pleased, and act all their tyrannies & oppressions in her company, and the never fee? Is not this Parliament giving her eye-falve, that the may look about, and discerne the true Reformed Religion, and Priviledge of Parliament, and the Liberty of the Subject? But it feemes, both Julice and her Judges are blinde too, there is Heath, and the rest cannot fee their way before them, but condemnes the innocent, and quits the guilty.

He tels us of one steele, Governour of Beelton, that we hanged for betraying the Castle, and that he kept two young women, and confessed : Confes-Auliens, thou fayest he confesses, yet what he keepes, but your Com- sion. manders never got fo far yet on their way to Heaven, as to confesse or repent; indeed they may soone come to the other part on the backside of confession, and there stands the Gallowes on the greene, a pretty embleme

for the party at Oxford.

He tels us we have penned the victory in Cheshire, the Magnalia Dei; Magnalia Aulieus, we acknowledge it to be the great work of Heaven for us, and Dei. we shall send up the glory thither; but this was so : we do not as you doe, escribe to Heaven what it never did, nor will never owne, witnesse the A 8 3

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mility painted victories you have given fuch falsanne thinks for, where wasonly a trick of your own, to bleffe God in the Church for wife in and curfe him in the Ghamber for a loffe at the fame time. of . . .

Colonell Maffey.

He tels us of Colonell Maffey, and only miles at him , became he will neither be taken himself, nor let the City of Glocefter fall into their hands A very hard cafe Aulicus.

Winter.

A Speech.

He tels us of one Winter a Commander, I believe this is the cold Colinell, the man with the Ificles at his liver, that very Colonell winner; though to avoide a Britanicus, he charges the Presse to put him forthin another letter, and so does the Colonell infinite wrong; I thinke as the year changes, he will print him at length into Colonell Summer.

He tells of our Councell of State, and would faine perswade the Per-Councell liament it is too little, he is in feare he shall not heare so much news now of State diffiked at as he did, he is afraid their Juneo at Oxford may be surprised, and he acres

Oxford have notice. and why.

He tells us of a Speech the Earle of Denbigh made in the Lords Houses gainst passing of Ordinances when there was so few, and to witnesse this, he calls in his man; good my Lord, I befeech you, give your man a Check, or leave it to him that gave Britanions a Checke fo lately, onely I would not have him misuse any more Texts in the Pamphlet, for Scripture should be drawne out with all the gravity and reverence we can, and not made to lackey to every fancie we have, and to prove our owne uncertainties, and pallions, and revenges.

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#### The Intelligence.

New line of Communicatiford.

You heare of the new line of Communication that is drawnerbout the Iunto at Oxford, so many pair of Gallouses and Gibbets on at Ox- 2 pretty fignificative fortification, and these are not onely to keep in the creatures which otherways would disband prefeatly and come away to London this open February, but in terrorem to the very lunto it self, and yet they say his Maiestie made a Speech to give them all the Liberty that he gave to this Parliament, and you know how foone that was taken away againe; but his Majethic may declare what he please, for the Junto men dare as well be

hanged

hanged as speak their mindes, so long as the young Tyburnes and Manding.

You have read the Lift of the worshipfull Butchers, & Brewers The Inand Bakers of Neneaftle subscribed to the Committees of both cert lift Kingdoms, exactly related you by the Kingdoms Intelligencer, cited. but let them brew as they bake, for they are all of Coches Regim: it feemes (as he observes) all, or most of them are Cockscombes;

I pitty none but Leonard Car, good Monfieur Car, for the man had once some thoughts against Episcopacy, and the Prerogative; but had not all these Common Councell men better have gone and secured themselves this Winter in some of the Cole-pits, but onely for spoiling their red gownes? I affure you they might have kept a very warme Garrison, and raised excellent brest-workes of coale against Cavendish his Popery.

Our brethren have gained all the Keeles and Liters betwirt One act-Stella and Newcastle, by which they made a Bridge three miles brethren above Nemcastle towards Nemburns over Tyne, and the eighth of this moneth their great Brigade marched over to befiege Newcastle on the Southside, I hope in God the next Bridge they make, will be into Newcastle, and the next bridge of Newcastlecoale, which may reach from Tinmouth to Thames; The enemy feeing this, would faine have fired the Coale-pits; But was not that a hellish stratagem, to set the very world a fire, to set the Globe of the earth in a combustion? I thinke these men would fire the water too if they could, but the element is not combustible, a most abominable and unnatural! stratagem, to blow up Tinmouth Haven.

There are foure thousand foot, and one thousand horse in the The num-Towne all Popery, the very horses as well as the riders, for it is Garrison aspeech, but I will not aver it, that they have all Crosses over in Newtheir Croopers.

Gallant Sir William Constable hath not onely beat Cholmley Sir Wilinto his hole at Scarborough, but beat up a quarter of the enemy flable, neere Maulton, and charged a Regiment that came to relieve them,

開発を記される 田田 them, and all in the Lift which the weekly Intelligences as you, both Officers and Souldiers, Sir william shortly will be head Constable of the North.

The Oxford Trumpeter is gone backe, and founded a retreate

to his Propositions for this time.

A Plot to furprife. Nottingham.

There was a plot to surprise Nottingham, there were twenty of the enemies Officers and Souldiers that undertooke it upon a Market day, in the habit and disguise of women with long knive under their petticoats, with which they intended to have fuddenly kild the Centinells and watches, and so have let in their fellowes which lay not far off, but were discovered, twelve of them taken, and the rest narrowly escaped through the river; it seems thele long knives are in great request amongst the Cavaliers, ever fince the bloody Irish fluts came over and taught them the use of them.

Fifteene hundred horse and foot fent fhire and Lancafhire, into

A Major lately come from Cheshire affirmes, that Sir The mas Fairfax hath fent fifteene hundred horse and foot, into the West riding in Yorkshire, which will be of great consequence from Che- to give the Popish party continuals Alarmes, and to be in resdinesse to further the proceedings of our brethrens Army of Scotland, and this Major further affirmes that Sir Thomas Fair-Yorkshire. fax, can in two dayes warning raise an Army of 8000. horse and foot to oppose the enemy if they but once begin to move.

Colonell Mitton.

Gallant Colonell Mitton certifies that he hath again fallen upon a party of the enemy and taken fixty horse, that Prince Rupert is in those parts in Wales raising men, and that there are fifteene hundred more landed neere Chester from Ireland, most of them native Irish, and that he could wish he had more aide fent him, he having enemies round about him; which no queltion some speedy care will be taken to affift and preserve that brave Commander which bath done so much with so little.

Whether King or Parliament deferted each other first? Satisfaction. The King, by withdrawing his presence into the North, though waited on with Petition after Petition from the Parliament, and though tumults were pretended, yet they can charge those Tumults with nothing against his Maiesty, but Petitions, and Cryes for Justice and iust Liberties, and at the hottest Tumult he drive through the City in his Coach, and no Tumult but Petitioners, and yet he deferted, though the Parliament fuffered the Tumult His Maiesty came with, and fate still, and to this time, and thought it not honourable to defert the Kingdome.

London, Printed for Robert White.

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# Three great Victories,

Obtained by the Parliament Forces against the Cavaliers.

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The first by the Lord Fairfax in Yorkshire: Who sound 3 Regiments of horse, Tooke 1 Lieutenant Collonel, Surprised 300 horse, Priso-1 Serieant Maior, Skm 50 on the ground.

Besides divers Captains, Lieutenants, Ensignes, and other Officers.

And the Scots taking of all the Rivers betweene New Castle and Timmouth Castle

<u>\*</u>

Printed by a true Copy of the Earl of Manchesters.

Secretaries Letter.

The second by Captain Bingham and the Poole men at

Prince Rupers had sent to Waymouth, and all their men, arms, and ammunition.

The third by our forces at Nottingham, who upon the discovery of a bloudy plot, fell upon the enemy, slue and took 300 prisoners, took divers horse, and 300 Arms, and utterly routed them.

With a full Relation of the plot intended, and how it was discovered.

Printed by Andrew Coe, according to Order.

February, 26. 1644.

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# THREE Great Victories obtained by the PARLIAMENT FORCES, CAVALFERS.



Shall not here make any Relation concerning what Letters or McHages are fent from our Brethren of Scotland to the Parliament or to the

Scotch Commissioners, because what was contained in the last, bath been published before, it being of an older date.

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Only this Letter (verbatim) was copied out by the Earle of Manchesters Secretaries; that was sent from Cambridge where it seemes they received intelligence since wee had any of later proceeding of the Armies in the North.



#### A true copie of a Letter.

From Hull wee heare, that the Lord Fairfax the tenth of February inftant, routed three Regiments of Horse, tooke three hundred Horse, one hundred and seventy and odde men, sifty men were slaine: A Lievtenant Colonell, a Serjeant Major J and divers Captaines and Commanders were taken.

Generall Lefley commands the River from Tinmouth Castle to Newcastle, and hopes to force the Enemy to battaile, or to run very shortly.

Cambridge 21, 1643.

A Relation of a miraculous deliverance from a bloody
Plot, intended against Nottingham, and the
great wittory obtained against the
Enemy thereby.

Some horses laden with sacks, went from New Castle toward Nottingham, and about thirty Cavaliers with it, some in the habits of plain Country

Countrey men, others like Countrey women in womens apparell, with great confidence paffed along as if they had beene going to Nottingham Market, but comming to the Court of Guard, they were examined; and made answer that they had brought Corn to fell in the Market; but fome of the Souldiers perceived some thing to flick out in the womens bosomes; which bred an occasion of mistrust, and the Captain being there taking it into confideration, he caused the women to be laid hold on, to be fearched, and bade the men to fhut the Corn in a place which he appointed for them, and promised to pay them for it; which they could no ways avoid but goe they must; though with heavy hearts, in the meane time the women were fearched, who proved men as before, every one of them provided of a weapon under their coats: which it fremes was that which flood out fo, to discover them, which was the hand of God: to prevent that bloud they intended to have spilt.

And when the facks of Corne were empried, there was piffols and powder and match in the fame.

The Cavaliers being examined, were loth to confesse the plot for all this: only they said, that they were sent as Spyes from Newarke, but the wise Governour examining the businesse, being one who will not be put off with such sames took match, and cansed their singers to be tied therewith, and told them what they must trust to, execut they would discover the plot.

Then the Cavaliers fearing to be traft up presently, protested that they would make the plot fully known, and were forry that they had beene so unfortunate to goe about so wicked a designe.

The manner of the Plot intended against Nottingham.

Heir intent was this: That in the night these Cavaliers and to more being about 40 in number, should with these pistols & other, weapons have fallen upon the Corts of gard on a suddain, and put them all to the sword, at which time a party of horse and soote should be ready to march into the Town and put them to the sword, and so takeall into their own hands, and that the said horse and soot would certainly bee that might there.

correlation at the place

The Governour being no little joyfall that it had pleased God to discover this plot, prepared for the enemies coming, and provided a strength to be ready at the time appointed, who according as it was made known, came that night, who being discovered by the Nottingham Forces, our men les upon them, and tooke Prisoners between two & 300 and had they not wheeled about fo foon there would fcarce a man have escaped, and the rest flew away in great dilorder, some swam over the River, others betook them to their horse, some to hedges, and. there hath been 100 fince found dead in the River, which it feems were drowned, and our men have taken above 300 of their Armes, and many horse, besides the great deliverance from the gruelty intended against them in the plot.

A Relation of 3000 lib. of Prince Rupetts plante taken by the Poole men, as it was going to Way.

mouth, to be sent over into Holland.

PRince Reers amongst that great plunder which he hath pillaged this Kingdom, and of many thousand pounds no donbt sent over to his own Countrey was prevented in the last hee had sent 3000 li, in gold towards Waymouth, intending, as it is supposed, to passe it from thence by sea to his own Countrey, against he removes this ther, but the Poole men falling upon the convoy neer Dorchester, surprised them and all their horse Armes, and Ammunition, and tooke from

Armes, and Ammunition, and tooke from

Bingham a courtefie to bee employed for the use of the Parliameot.

and our men have gaken above too of their Armes, and argue horie, besides the great deliver, 2 cd a may be ruelty intended against them in the protest.

Number 5.

### The Spie, K. P.

Communicating Intelligence

from Oxford.

From Tuesday the 20. of February, to the 27. of February.



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Am gotten a step before Britannicus, into Aulicus his Seventh week of a sheet and a half, and the next week you will have him talk over again what I now tell you.

Let the Devill have his due; Anlicus is this week tolerable witty, but intolerable lying: He hath recruited his noddle with some better liquour then ordinary, but his Intelligence is after the old straine: This week I thinke him a competent enemy: But I wonder what dropsie, worm-eaten braine had the mannaging of him the fixth week, for the sence came away from him so rotten, that it would scarce hang together in the lines; Sure he is troubled with the Kings-evill, and as that amends, or growes worse, so the matter runs from him more, or lesse, better or worse: This Evill, Readers, is nothing else,

dwands · Hotham sof: Holy: Some .

but want of money, and other necessaries; A desperate disease! And yet if his Sacred Majesty would be pleased to give way that those ill Humours (I meaue Humorists) about him might be purged away which have caused so great obstructions, and returne to his trusty, true Physicians here, I doubt not the cure of it, and all other diseases under which the Common-wealth now groans.

The Rebell in Print, Anlicus, tels us that the people have admired why the Parliament should delight to sit voting at West minster when all the Kingdome is involved in blond.

The people, Aulitus, have beene deluded by thee fo constantly in the more ignorant parts of the Kingdome, that indeed they admire any thing which thou tellest them. I must confesse you have abundance of admirers, admirable Sots: Thou thy felfe didft admire the woodden god at Stafford, and madeft us admire too that there should be so much ignorance, and prophanenesse in Oxford Aire, as to call that Idoll the Sonne of God. But I doe beleeve, Aulicus, thou hast told a truth once in thy dayes at the beginning of thy Pamphlet, which makes us admire too, that thou should breake an old Cufrome. We credit thee, and cannot but think that all the people doe admire the present sitting of this renowned Parliament, and that they should so unanimously, and coragiously delight to sit, and go on thus powerfully and gallantly with the great work they have in hand against so much opposition, so many plots and horrid conspiracies of fecret underminers, who to bring their owne ends about, have involved, and still go on to involve us in bloud.

He tels us that we will hang up any that but think of Peace. It is a hard matter I conceive, to know peoples thoughts; fo then Aulieus, we shall not have many suffer for that fault, a fault no where but among you, and no where else suffered for but where your Romifo Confessors dive into mens consciences, and then a greater penance is enjoyned for such a thought, than for actual rapine, or open blaphemies. There is Hemp-seed in the word Peace: It is as terrible to them as the word Parliament, and as hatefull as a Sessions to a Cutpurse; because after that and legall trial comes hanging: Instice (now rather

march . Horacon

rather lame than blind) will then spie them out, if they save her not the labour by doing justice on themselves.

He tels us our Members of Parliament, have pensions paid every weeke out of the common stock of plunder and contribution, as the Lord Howard of Escreech, the Earle of Mulgrave, and others, out of the weekly Exise: So that in Aulicus his sence the Excise is Plunder. This is true at Oxford though not at London; with them they are termini convertibiles, for plunder is all the Excise they have, which the Duke Plunder-master Generall, causes his Officers to bring in upon any termes, and they (good conscionable Harpies) like ready nimble servants, have not the patience to wait upon returnes and retaile, and therefore seize upon all in grosse, in a most grosse and barbarous, unreasonable manner, in many parts of Glocestershire.

He still cals the Parliament here a pretended Parliament. Thus this pragmaticall penniworth of villany hath voted their Mock-Parliament all hers. Sure he hath the Rebell-Iris on his side, he durst never be so bold else to affirme what their owne Members deny.

He tele us that the being here a Member of Parliament is a place of great profit. Thou feeft what it is to be honest: Honesty is the way to thrive, when Courtiers, and Parlittes doe pine.

He saies the Councell of State caused a Convulsion in both Houses. It was but a slight disease, it seems, and quickly cured by the wholsome, and reasonable advice of some of our best Physicians. I rather think this Councell of State hath caused a Conclusion at Court: Before it be dissolved there will be many a shrewd fit, which will cost you many a Cordiall, and yet not cured, nor curable by all the Aqua (shall I calit, or Ignis) Maria which can be gotten from Ireland, Dunkirk, or Spaine.

Anlieus himselfe is much troubled with a fit of railing against some eminent Members of this Councell, and to fright the Citizens of Londor, he tels them that an hundred thousand lives more must be lost, The Irish, it seemes, have acquainted them with that transcendent,

(36)

dent, meritorious number, and having merited indulgence enough for themselves from the Pope, they are come hither now to Supererrogate for their friends by mal-

facring of Protestants here at the same rate.

In the next place Auticus is shaken with the Ordinance for the taking of the Covenant, and the exhortation annexed to it, and here he bestirs himselfe most notably to flander. First, he sayes it was penned to cheat poore people ( which is in a right fenfe, to instruct them.) He fayes, there is lodged much venome and boldnesse therein against his facred Majesty. O monstrous intollerable slander! The main of that judicious and godly exhortation is, to perswade them to engage themselves by Covenant for the preservation of his Mijestics person, and honour. He fayes it is full of creeping and flattery towards the Rebell Scots. They are fuch Rebells now as they were foure yeares agoe, and will in time bee called againe, Our good subjets of Scotland. But what part of the Gospell is that, Aulicus, to call loving expressions toward our brethren, creeping, and flattery? Last of all hee fayes, It would torture any loyall English man to cast his eye upon it. Thou mak A this horrid, execrable, uncontionable description of it, on purpose to delude many loyall English men, who are deprived of the happinesse of casting their eyes upon it. The reft is so full of unheard of flander, that it were vaine to answer ir; but you may imagine what stuffe it is, when so many virulent, Prelatick pares, conspire with their pens and tongues, to traduce lo grave, and soreligious an affembly.

Still he proceeds to flander the Covenant, and next of all he fewes a border of ties to the lift of the Parliament-men which subscribed to the Covenant.

He fayes our cause is worse when it is strongest. In that sence, Aulieus, we wish it may grow every day worse and worse.

He fayes our Lord Generall cannot digest the Councell of State, because it will eclipse his splendour. This is strange, Aulieus, when his Excellencie shines as a brighter starre in that glorious Orbe. We very well know your ayme, and it were your Master seece to raise or soment any dis-rellithings in that noble-hearted Patriot; and Autieus, to make his sotten partee that are ready to drop asunder, believe that there were such passages here, he takes occasion to patch up many invented remnants together, and soylt in many plausible devices, according to his old wonted hint concerning his Excellencie, and Sir William Waller.

He tells us, that Sir William hath buried most of his Army. They lye dead indeed this winter, but you will confesse a resurrection in the Spring, and very

likely too, an Afcension to the Western mountains before Midsummer.

He tels us, that Letters are fitfled, left it thould be difeovered how great a mutinic there is in Plymouth. This was eld Briftols trick lately, left it flould bee difeovered what diffresse their partee is brought to in New castle, and now Autics.

fathers it upon us.

He tels us of a turnult in Alisbury, by reason of a Taylor that was preaching in a Conventicle; for which, after he had been kicked about sufficiently in the streets, they threw him into a Cellar, there made him spend six-pence, and drink Prince Ruperts health. Indeed, it is a custome at Oxford to drink Prince Ruperts health after Sermon in the bottome of the Colledge Cellar, and when you heare of any Collegiate that preaches, if you would have any thing to say to him, stand but

at the Buttery Hatch, and you cannot miffe him, if you falute the first man that

comes. I dare fay this Taylor had more divinity.

He fayes, the people in the Conventicle had money in their pockets. They were heter furnished then your prime, grave Conventicle at Oxford, to raise a hundred thousand pound: I could wish the money were ready, that wee might come, and weigh some of Diego Cottingtons gold. We will doe it either with Scales, or Scaling-Ladders.

He fayes, Stephen Dagnall the Book-binder, had his little Cape torne from his Cloak in this tumult. Right Spanish fashion: It would be a good commodity for sale at Oxford. These and Blew Coats may chance to come, and trafficke

there.

He tels us, that on Tuesday, Febr. 13. they had nothing worth notice. No, nor any day else: Sure the day before he was tyred with inventing, and so the devill

gave him the other for a play-day.

The last week and this, he makes a large story of one Jecaniah Abercromy, a soot, and triumphes much, that he is become their Prisoner. You may see the scots are somewhat considerable in their eyes, when they are so proud of taking but one of that Nation. I advise you, Aulicus, to use him kindly for your friend New castle sake, and we will speak a good word in the Marquesse his behalfe, to his Country-men, when he comes to be their guest.

He tels us, that the fouldiers of Colonel Dalbiers Regiment rob all Paffengers at noon-day. The truth of the ftory runs thus, Aulicus: Some of your Cavaliers in Buckinghamshire robbed Market-tolks once at high noon, and were taken in the Act by some of Colonell Dalbiers souldiers, and so those souldiers rescued the money for their owne use; but were more conscionable than yours would have been, for they restored some part back to the men to beare their charges.

He tells us, that he is ashamed, to say that the Lords and Commons never diffolved since they assembled at Oxford, Ian. 22. I could wish Aulicus, thou woul-

dest be ashamed of other lies as well'as this.

He undervalues the Isle of Cocket, and sayes it is but a spot of Land, and may possibly maintaine one Scottish Corporall, two Gallowsy Nags, two shepheards, and one dog with free Quarter. I suppose, Aulieus, that it you had kept it, the value had been greater, or could Glenham have kept it for you, his Majer sties Heralds would have added a considerable Spot, or two to his Coat of Arms for the great service. Yet Aulieus goes surther, and sayes, that this is the unknown north which the Scots are linded on. Is this a piece of your Geographic? I never knew b fore that New castle was part of Terra Incognita. We shall ere long, I hope, be better acquainted with it.

I shall omit at this time two or three of Aulicus his vaine relations, and conclude with his grand lye concerning the North, I shall no more but relate it, be-

cause that is sufficient to confute it.

He fayes that the Scots have been beaten back, and retreated, very discontentedly, with their facts homeward, in three severall attempts, and left about six score of their bectiren behind them, which safonable remembrance hath so extreamly harmed all the North, that above 6000, resolute voluntiers, are come already out of the Bishoprick of Durham, freely offering themselves to the Marqueste

of Newcastle, in such I cause as never sword was drawne in better: (Then it is not your Oxford Cause): And that there is such an universal rising among the Northern English, that in many Villages there are none left but women, and some old men: The forged reason of this supposed rising is a shamefull flander cast upon a member of Parliament, of I know not what offer made to the Score, if they would come in. This grand lie was thus patched up in a fit season when the report of New-castles distresse had wel-nigh utterly disheartned their partee, that their credulous, deluded souls might be cherished with hopes, and their spirits held up to the surther prolonging of this misterable warre, and the misery of this Nation.

#### The Intelligencee.

This State is much beholden to the noble Ambassadours from the States of Holland, who have taken much paines for the settlement of these distractions here among us; There were reports bruited abroad of their return from Oxford long before this : But we shall think their returne speedy enough, if businesse may be effected according to their good intentions: Our weekly Pamphlets have oftentimes mentioned their returne long fince, which made many beleeve that their coming hither would be to as little purpose, as the Mounsiers from France: For the concernments on both sides are so intricately 'entangled, that it must be a businesse of time for any to discover, and untwist them really and cordially for the honour of the persons engaged, and the future happinesse of this Kingdom. Let us not then expect more hast then good speed; I am perswaded they aime fincerely at the good of this Nation, nor can any man be perfwaded otherwise, if he consider those mutuall relations of Religion, Trafficke, and common subsiftence, which doe in a manner engage both Nations to endeavour the wel-fare of each other, against the ambition, and exorbitant, unreasonable courses of the Spanish, and Popish faction, through most parts of Christendome, for the subversion of the Protestant Religion.

Our Spie informs me that the Ambassadours will bring along with them Propositions from the Anti-Parliament at Oxford, and that there hath beene a great controversie among many of them, whether they should acknowledge in these Propositions a Parliament,

and sollicit the Parliament here by way of treaty under that Notion, or not Some alleadged it would be a great dishonour to their partie; Others cry out there was but small hopes of reconcilitation, unlesse this were granted: But the more moderate partie, inclinable toward a Peace, and being the major part among their Members, stood to the former Vote passed in the Convocation-house, wherein they acknowledged this a Parsiament, and themselves but Members thereof, assembled there according to his Majesties command, to advise, and consult of some speedy meanes for the redresse of the present miseries, which threaten the ruine of this Kingdome: so that it is greatly to be hoped, that the States Ambassadors will be returned very suddenly with propositions, directed, To the Parliament at Westminster.

Our Spie heard it generally reported in Oxford that among other passages debated for the reconciling of the King and his people, the thing principally demurred at was, which way the engagements on both sides should be satisfied, and the debts discharged, whereupon the States Ambassadors made (as they say) a most noble offer, that they would undertake an absolute discharge on both sides, and disburse the money, upon condition that they might have the benefit of the Excise here, and free liberty of sithing, for the space of source yeeres. If this were the only demur in the businesse, I conceive it might easily be granted without any prejudice to our Nation, seeing that if the war be prolonged, we must undergo far greater hazards without any present benefit, but rather in all probability to the ruin

of this famous, and formerly admired Kingdome.

At Oxfordit is given in charge that a fearch be made into all the families of the City, and also Colledges, and Halls, what persons are there residing, which might very well be spared out of the Town, and that such be commanded to depart the City, their absence being conceived more advantagious than their aboade there can be: The Spring is comming on, and they mightily seare a siege: I could wish some noble-spirited under-taker would rid them of the feare, and confirme them in the truth.

The Information given concerning the decay of many of their Out-workes, and their falling down in many places is very certaine: I could wish that the weather, and all other accommodations would

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fo fall out, that our Armies might speedily advance.

I thought here to have made an end, but that I am troubled with Tannicus again, the third part of which Pamphlet is nothing but railing against the SPY; If hee will not bee quiet, and give the Spy his way, I shall chronicle him: All the answer which I shall give him this week is, That I should value him too much to contest with him.

Printed according to Order, for I. F.

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# THE Military Scribe,

Declaring his VVar-like Relations to the People.

From Tuesday the 20. of Feb. to Tuesday the 27. of Feb. 1644.

Arma Virofque cano, &c.

Entlemen, our Scribe you see hath fitted his Title to these times of bloody War and dismall Enmity, and with your savourable acceptations shall constantly prosecute his Martiall Inceptions. He will not tickle your Spleenes either with Satyrical Pasquils, or facetious Clenches, judging with Ovid,

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but pathetically and soberly relate the dire events of our present Intestine discords and distractions, if you like them not, he hath done, and for the future will turne his owne Remembrancer.

with, is signified by a Letter out of Warwick-shire, in this manner: While I was writing this Letter, News came to us of an attempt made by a Troope of 50. Cavaliers upon Maxtoke Castle neere Birmingham, where a Garrison of the Parliaments Forces are quartered, whence they came, whether from Lichsield, or Dudley Castle, I yet heare not, as being yet unknowne. The Leader of them was Master Clement Fisher, Sir Robert Fishers eldest sonne. The manner was thus: The souldiers in the Castle let downe the draw-bridge to setch in source oxen for their sustenance, but before they drew it up againe, (what intelligence the Cavaliers had of this, is not yet known) ten of them came from the rest of their Troope to the Bridge, Master Fisher lead us them on, two men being settonely to watch the gate, so care the were they of shutting the gate, suspecting no danger of surp 22, 10 be-

ing then betweene 7. and 8. of the clock at night, and the rest of the Garrison being then at Supper in the Castle. Master Fifter Rept to the gate, and getting halfe in and halfe out, he was held fo strong by the two Watchmen, that he could not open the way for the rest of his Forces that stood upon the bridge; in the mean time, the noise and scuttle at the gate being heard by the soldiers in the Castle, they ran up into the Tower over the Bridge, and from thence cast downe stones thick and threefold upon the Cavaliers, some of which stones were so great that they brake the bridge, and drave some of the Cavaliers into the Moate that encompassed the Castle, where two of them were found drowned. but how many more of them lost their lives there, we yet heare not : the rest of them finding their entertainment so course, and the enterprise fo unexpectedly difficult, fled away, and left their Captain Master Fisher, who is now a Captive; who being gotten within the Gate, two of the Garrison Souldiers ran at him with their fwords, which would not enter, because he was armed with a Coat of Maile, a Head-piece, and a Corflet, which were both Musket-proofe, which though they fecured his life, yet they could not fecure his person from being taken prisoner. The Governour of the Castle went the next day to Coventry, to defire their Troops of Horie might fetch M. Fisher to be kept in safety in their City, from whose owne mouth (faith the party that wrote this Letter) I heard this Relation, and you may report it for a certaine truth, and if you heare any reports to vary from this in substance, suspend your beliefe of them.

The next thing is, the Warlike designes and intentions of the dis-affected party in Cornwall and Devonshire, against the Pasliament, the Kingdome, the Scots, and the Town of Plymouth, by their Association against them all, which they have published in such bitter and high strains of rancour and malice, as the like was never before heard of, from such as make shew of professing the Protestant Religion. This their Association is strengthed with a Preamble to induce, and a Protestation to confirme it, the

Tenour whereof enfueth.

The Prezimble,

Whereas a few Maelvolent and ambitious persons under
the name of two Houses of Parliament, have by treasonable

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able prailifes imbroiled the Kingdom in a Civill War, pursued his Majesties person, and murthered his good Subjects, some barbarously by the Common Hangman, against Law and lustice, others by forceable assaylts, brought a general devastation upon the whole Kingdome, taken away all liberty from the Members of both Houses, usurping the Royall power, counterfeiting a great Seale. And to shew their horrible intentions against the King, Kingdom, and Government, sinding their arts not likely to protect them against the punishment due to their merit, have unnaturally invited and brought in the Scots to invade this Kingdom, and in the distrations to make a totall conquest of this Nation, for resisting whereof, and preserving the Common Peace, the Inhabitants of Cornwall and Devon have united themselves, and for continuance of this Vnion, this insuing Protestation is to be taken.

The Protestation

A. B. doe in the presence of Almighty God Promise, Vow, and Protest, with my utmost power to maintaine and defend the true Protestant Religion established by Law in this Kingdom, against all Popery, Popish, or other innovations of Sectarics, or Schismaticks, as also his Majesties Royall person and rights against all forces what soever, and is like mauner the Laws, Liberties, and Priviledges of Parliament, and of this Kingdome. And I shall to the atmost of my power preserve and defend the Peace of the two Counties, and all persons that shall unite themselves by this Protestation in the due pursuance thereof, and to my power assist his Majesties Armies for the reducing of the Towne of Plymouth, and resisting of all forces of Scots, invaders and others, under any Authority of the two Houses of Parliament, or otherwise without his Majesties personall assent.

A true Copy of the Originall.

This Preamble and Protestation was sent to some persons of note and quality in Plymouth, inclosed in a Letter from Charles Ienens, who for dis-affection to the Parliament had deserted the Towne, wherein with sugred baites, he endeavoured to allure them to treachery and disloyalty, a Copy whereof our Scribe hath exactly transcribed in this manner:

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Sirs, what hopes have I to prevaile, if I consider how fruitlesserve you and the rest of my old friendes, that I shall lay aside all discouragement, and not to be troublesome, if I put you once more in minde of your languishing condition, I may call it so, for although in regard of the sea on his Musesties forces are drawn of, that you have not the sound of the Canon, the groaning of the dying souldier one as few dayes past, you have not therefore deliverance, but may assure your selves this drawing off is to come with greater forces. Happy were you, you would wrigh your condition in the ballance of your best sudgements laying aside groundlessees, and conclude, can we enjoy what we feare we shall be deprived of? What cause is there of difference? oh that you would lay your bandes uponyour

hearts to produce such happy effects, as might prevent the inevita-

ble danger that is falling on your poor Town, and you with therest of my friends, the Lord give you hearts to prevent is.

Personade not your selves that its the true Protestant Religion. Liberty of the Subject, Priviledge of Parliament that you fight for, his Majestie affures you nothing of those shall be diminished, we ought to have believed him had be but foken it, but to affure it by formany Protestations, Affeverations, and what not, makes week affured of his truth and goodne Te. Believe me, Religion, Liberty is that is deare to us; our actions have manifested where we have come, that Religion heretofore professed is still preached, nothing is more defired then to enjoy those bleffings in Peace, as heretofore we did, for those his Majesty with his good Subjects adventure their lives and estates, grieving there are any will do the contrary, using all meanes to reclaime them, amongst which number I am forry (yet must say) you are of. Oh my friendes ! its my desire to expressemy true love unto you, pue me on a way to do it, what stop is there to hinder you? let me know it and you shall have satisfaction in every particular. What may be best for your assurance (question it not) it will be granted, to asked have, what can you defire more? God knowes none are privy to these lines, my confidence is from his Majeffies clemency, fome discourse I have had since my comming into these parts with the Gentlemen your Neighbours, who lament your wilfulne ffe, they defire, that they with you, and the whole Kingdome, may again live together in peace, which to effect, they 15

they had a meeting at Launceston, concluded on divers Articles, & a Protestation to be taken by the two Counties; this I send you, the Articles I will send you likewise; the Lord give you hearts to join with them, as therby much good will come to your Town in generall, so cannot but be your rejoycing to both instruments. Prayletime by this bearer heare from you and thinke on a way how we may have a sew wordes together. My desire is much to see you, which must be specially, by reason I purpose God willing to go to Oxford, where the Members of both Houses are, God send them to meet far the good of the Church and State, which is prayed for by him who is

Your affectionate triend, Charles lenens.

haps

What effects these blands share have had in Plymouth, our Scribe yet heareth nor, but he is ascertained, that many Gentlemen of quality, and others in those parts, have lest their habitations, and are gone into the Town, because they would not take the above said Protestation, and others have hid themselves from it, the Major of Darsmouth is imprisoned for resulting it, and the reports are, that many result to take it in the City of Exeter, and to augment the misery of poor Devonshire, the Cornish men have seized upon the inhabitants cattell, and driven them into Cornwall, whereby one of the richest Counties in this Kingdom, is likely to be undone and samished, the Westerne part of that shire being well neere depopulated both of man and beast.

Our Scribe hath notice of some actions lately done upon the Sea; the first is, That the Parli unents Ships have taken two Vessels, newly come out of Newcastle, where of one was a Danish Pynk, that carried Armes and Rye in thither from Denmark, and came out from thence laden with Salt, and Sea-coales; which V stels are both brought into the River of Thames: The second is, That Captaine Zachary, who lieth at the Tassels Month in Holland, met with three of Browne Bushels ships, sunke one of them, tooke two of them, and chased the fourth, who split her salte upon the Ice: The third is, That a Dutch ship belonging to Zirikzee in Zeland, met with an English ship going into Flanders; tooke her, and found in her some Chests stuffed with Plate and money belonging to the Earle of Newcastle, and bath carried her to Tervere in the Island of Walcheren in Zeland; Per-

haps his Lordfhip intendeth shortly to follow his Treasure, ishe cannot keep Newcastle against the Scott, or be able to encounter them in the field.

But now our Scribe hath mentioned the Scott, he is willing to deliver what he hath lately heard of them, as he is certified by a Letter come this week from Edinburg in Scotland, which certifieth that Generall Lefley fent 2000. Horfe, and 5000. Foote over the River Tyne, two miles above Newborne; who comming upon the South fide of the River neere Newcastle, the ships that lay in the Road, discharged their Ordnance laden with small shot upon them, and killed eleven of the Scots, but what they have done since is not related: It is likely the Scots will either with their great Ordnance sinke them, or make them slie out of the River, where they may be taken by the Parliaments ships

that watch for them at Tynemouth.

The Townes and Counties of Northampton, Lecester, Nottingham, Derby, Coventry, and Warmick, intend with all speed to joyne in a body, and to make an Army of eight or ten thoufand men, to stop all the Paffiges to and from the North parts of this Kingdome, and to oppose the Earle of Newcastle, if he come South-wards with his Forces, and to secure their owne Countries from the plundrings of the Cavaliers. Our Scribe hath Intelligence of fundry Plots by the Cavaliers, upon some Townes that hold for the King and Parliament; Their first Plot was to have obtained Warmick, by the affiltance of many of the richelt men in that Towne, who should have given P. Rupers possession thereof, and then have aided him to get the Castle; This Plot was discovered by their owne Scout, who intercepted those rich mens Letters, with a Petition in it to P. Rupert for that purpose. The Criminals are said to be Mr. Venner the Minister of Warnick, and above one hundred of the chiefest Inhabitants, whose persons are all secured.

The second Plot was upon Gloncester, the Cavaliers having conspired with some Officers there, to send out a Troops of Horse, which should have been seemingly set upon by the Cavaliers Horse, who should have entred the City with them, by way of chase. A Letter, and 150.li. was brought for this purpose into Gloucester by a woman; both which Colonell Mass.

nter-

intercepted, and so he hath gotten well for his vigilancy; But the Letter was without any direction, infomuch that none of the Conspirators were discovered, when the party that brought this Relation came from thence: Yet no doubt, Colonell Massey hath inforced the woman ere this to discover, to whom shee brought the Letter and the money.

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The third Plot was upon Notingham, where thirty Cavaliers in Countrey mens and womens apparell, like unto Market-folkes, should have seized upon the Centinels, and the Bridge, having Pistols, Swords, and other hostile implements in their Panniers and Sacks, and a Troope of Cavalier horse from Newark should have seconded them; But they were discovered, sixteene of them taken, and so the neck of their Plot was broken.

Colonell Mitton the Governour of Wem in Shropfbire, hath done another feate in that County with his small Forces: He hearing of some Horse of the Lord Capels neere Ofwestre in that County, made out to them, and fet upon them, and tooke a Cclonell, and a Lieutenant Colonell, forty Prisoners, and fixty Ho fe. It were not amisse, if that active and valiant Gentleman, were a little better seconded, his Forces are too inconsiderable, either to fultaine a strong Siege, or sharp assaults, and were not Sir Thomas Fairefax yet Master of the Field in Cheshire, in all probability he might be furrounded, and fwallowed up by his Enemies; and it is the more likely, because our Scribe heareth, that more Forces, both of Horse and Foote, are come out of Ireland into North-wales, some say 2000, at the least; and others affirme but 1200. Foote, and 200. Horse. Yet Colonell Mitton may take courage, because Sir Thomas Middleton is making all the half he can to goe thither to affift him, who is to have a party of my Lord Generals horse, and other Forces, to convoy him downe into those parts.

There is a Report, that three Lords are comming from Oxford to the Parliament with Propositions for Peace, and that they will be here this weeke, their names are, the Earle of Southampton, the Earle of Dorset, and the Lord of Dunsmore, yet our Scribe heareth, that Endymion Porter is very averseto all Peace, for while those Propositions were drawing at Oxford, he was publiquely heard to say, hang peace, I will never give my consent to

have peace, and if the King condefeends thereunto, I will get me where I may have my full Table, my Mulick, my Wenches, & my Coach with fix horses, Which if it be true, all the world may see what kind of Councellors the King hath had about him, and who hath hindered his return to the Parliament.

The Earle of Warwick, Lord High Admirall, hath sent some Ships with provision to victall Cap: Swanley, who lyeth with his Ship in Milford Haven in Pembroke-shire, to hinder the comming of all Ships out of Ireland with Rebels, either to Bristol, South-wales, or the North parts of Cornwall, or to Myn-head in Somerset-shire, so that if any of them come out of Ireland, they must be forced to land in Cardigan-shire amongst the rocks and wild mountains, where they will scarce find any good entertainment. And now the Parliaments Fleet is making ready with all speed, to put out to sea the next moneth, to sateguard the English Coasts, and to interrupt the accesse of all forraigne torces, aids, or supplies of men, armes, and ammunition, from enemies beyond the seas.

The Garrison of Poole in Dorsetsbire hath gotten a booty of late well worth their labour and travell. They having notice given them that some treasure was brought into the town of Dorchester, and that it was guarded onely by a Troop of Horse, made up to that Town in the night time with a strong party, and encompassed it, and having blockt up the passages into it, some of them fell into the Town, and seized upon the Cavalier Troop, who were in their beds, little suspecting such a sudden surprize; and so without any resistance, they took their Treasure, amounting to the summe of three thousand pounds, which was to be conveyed to Woymonth, distant about six miles from Dorchester. This money will helpe to pay their souldiers, and supply other wants.

Our Scribe having gotten some Intelligence from beyond the seas, is willing to impart it, because it correspondeth with his Military Relations. The first is, that the King of Denmark hath written to the States in Holland, desiring them not to assist the Swedes against him. The second is, that the Italian Princes result to make peace with the Pope, unlesse he will pay them all their charges of the war, and restore all the Territories he hath taken from them? Princed by W. E. and J. G. according to Order.

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Febr. 25

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beyond the with his mark hath affilt the nces retule all their ath taken Order.

supply other

ebr. 27.

### Veridicus. ercurius

Communicating such Intelligence as is brought to him, ( which he conceives to be the plain truth ) without Favour or Flattery.

1643

From Tuefday the 20. of February, to the 27 of the fame. 1 6 4 4.

#### Wherein is contained these Particulars :

1. Propositions of Peace, reported) The Earle of Dorset. to be comming from Oxtord :> The Earle of Southampton, and CDr. Ufher, Bifher of Armach.

And the Proceedings of the States Embaffadours there.

1. The Ammunition for Colonel Massey was fafe at Chipping Norton on Thurs day last, and determined for Glocetter on Priday night following.

Letters from Hull, certifying the Proceedings of the Scots Army, as alfo a

Relation of a great Fight at Newcastle, on Munday Febr. 19.

A. A great defeat obtained by Collonell Eaton against the Enemy at Bangor Bridge, and the taking of Sir Gerrard Eaton, Sir Robert Eaton, Captaine Exton, and divers other Captaines and Commanders, with other Soldiers and took fore of Armes and ammunition,

5. A Plot to have berrayed Glocetter by one Brotherton a Brewer, who had received two hundred pound in hand; discovered by Captain Bacchus,

6. An Ordnance passed by the States of Holland, to ftopall armes and ammunition from passing thence so relieve the Cavaliers

7. Of the Lord Fairfaxes willorious successe in Yorkthire, who hath flain and taken prisoners 220, Collonels, Captaines, Lieutenants, and other Officers and common foldiers, and routed three Regiments of Horfe; Besides fifteen hundred that he hath taken of the Enemies Forces in a fort space, and as many more are come to him, and have taken the Covenant.

LONDON.

1643

Printed by Bernard Alfop, according to Order, 1 646

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### MERCURIUS, &c.

(The Witnesses have agreed)

### VERIDICUS:

Id oft , Vere Diffes. (For he muit not lye.)

And they have bound him to tell the plain truth without favour or flattery.

From Triefdry the 20. of February, to Tuefday the 27. of the fame.



Y Letters from Pembrokeshire, it is certified that Captaine Poper the Governour of Pembrooke, (notwithstanding all the malice of the enemy, and that great strength which the Lord Carbrey hath raised against him) hath still kept that Garrison in defiance of that Popish power; indeed the ene-

mies cruelty might have discouraged our men, for they have murdered divers honest. Prorestants in their owne houses, where no resistance hath bin against them; as Master—they hewed him to peeces in his owne house, as soone as he was risen out of his bed, and was putting on his cloathes, and took his brother, and carried him to their Garrison, and there murdered

murdered him; but God be thanked; Captain Pour Is now releved, and hath caused the enemy to remove farther from annying Petabrocks: their nearest quarters are at Martford; west, where he intends thereby to visit them. The Lord Carberry is terribly astraid of him, and hath made a combination with the Popish Gentry of those parts, and divers Irish were comming towards their ayde; but were valiantly beaten off againe, and God bee praised our men are now in a better condition then they were.

he will fend a great Army to Oxford, but I heare never intends to come to the Court to give account thereof, and that he intends to make himselfe rich with his trust, and doth but only keep the Cavalliers in hand for a supply of more mony.

But that which is more certaine, I heare from Holland that the States have made an Act, that no Armes or Ammunition shall be permitted to be fent from thence into England, or to put in for harbour into any haven here; so that the enemies supply from thence will faile them, by the wisdome of those

worthy States.

Concerning the States Embassadours at Oxford I heare no certainty, of what hath proceeded: only that they labour as much as possibly they can to work such a peace as may be with truth, and some say his Majesty so farre begins to hear ken to them, that (if the Spanish Iuntoes doe not hinder it) it is believed his Majesty will send Propositions, and acknowledge his Parliament again, but I am sparing herein, till more certainty appeares.

Sir Thomas Fairfax enlarges his quarters about Namptwick, and drawes nearer to Chester, yet he hath not asi some say, be-sieged Westebester, but drawes nearer to the enemy, and hath taken some of their Garrisons? Prince Rupers incended to have fallen upon him, but hith valiantly retreated: least he should be engaged before he be aware, for it is notoriously

A 2

krown

knowne, that he had rather plunder then fight?

By a Scout from Glocetter it was yesterday certified; that there was a great deliverance from a bloody and cruell Plot, intended to betray Glocester into the hands of our blood thirsty Enemies.

The Mesengers Relation.

One Brotherton a Brewer in Glocester, went to Captaine Backus one of the Captaines of the towne, under the command of Colonell Massey; and moved him to joyne with him in a designe which he was upon, and it would be very advantageous to them both, the Captaine entertained surther discourse with him about it, promising to comply with him.

Brotherton told Captaine Bacchus, that that night which was on Thursday was leventh night last, the Kings forces would be before Glocester, and that they would expect to be let in at the West gate, which Brotherton had promised him should be opened for him, and that he had received two hundred pound in hand, and that they should be advanced to great favour by the King, and receive a great reward.

This Captain Bacchus made it knowne to the Governour Colonel Mossey, who referring it to a Counsell of Warre, sent a party of horse and foor to meet the enemy, who were so great a number, that they were socied to retreat back into the towne with some losse: but kept the enemie from the towne, and through Gods mercy the plot was prevented.

of men, and mony come to them, for with that which it

eft they have made the enemy remove.

It is fince certified by Letters, that the Ammunicion so long expected at Glocester, was on Thursday last at Chipaing Norton, and intended for Glocester by Friday night, it was no doubt welcomly received: the Convoy was a party

from

from the Earle of Manchellers forces and others.

I heare there are Propositions comming from Oxford and that the Messengers are,

The Earle of Dorfet.
The Earle of Southampton,
The Bilko, of Armagh.

I love not to divine things before hand, when they come, we shall see whither (as some say) they are directed to the Parliament, or to the two Houses at Westminster; for so I heare.

In the mean time I defire the Malignants to answer me

thefe two questions.

1. If this be not a true Parliament at Westminster, what then are they at Oxford, who pretend their priviledge from hence.

domes election, and the Kings A& to make them so) what are they at Oxford, that dare sit thus to oppose them.

Sir VVilliam VValler is weary of lying still, he loves actions, and will shortly move, two Regiments of the City horse, and white Auxiliaries of Southwark are with a supply of movinies to releive him, besides all the Kentish forces are returning: and a supply from the associated Counties.

Hopton prepares still more and more forces, and yet increafeth not, he presset apace, and they run away as fast; of the least fix hundred, there was one hundred of them run away as soon as they were press, and the rest for all the guard of horse, two hundred of them more run away before hee came to Winchester. The Gentry I heare are many of them preparing way and means to come in to enjoy the benefit of the Declaration, which doth much operate in that crafy Army.

The Earle of Essex is preparing too, his Excellency is going to the Army himselfe in person; in few dayes there

will no doubt be strange alterations,

A3

The

The Scots continue the Siedge before the Casse, and have made severall onsets, taken the Shields, and many of the Cole pits, and possess themselves of all between the Town and Tinmouth Castle; and I hear that their battering Peeces are now come, and that it is believed they will florm the Town.

There is a report that the Enemy are gathering all the frength they can to oppose the Scots; and that the Scots do expect that they will give them Battle; but for my part, I do believe it rather to be desired by the Incendiaries at Ox-

ford, then intended by Newcastles Army,

The Lord Fairfax still growes victorious in Yorkshire too, which makes the enemy the more unable to withstand the Scots, who since he marched against Burlington; did there, and at Matton near Scarborough, at VV hitby, and against the three Regiments of Horse that were sent to relieve those parts, which he rooted, hath slain, and taken prisoners in lesse then a moneths space, at the least sitteen hundred, besides as many more that are come in to him; and of the three Regiments of horse, slew and took prisoners three hundred and twenty, Captains Lieutenants and other Commanders, besides their Collonel and Sergeant Major.

But whether the Lord Fairfax intends to march towards Yorke, or towards Durham, is uncertain, but one of them he intends, for he hath now posses himselse of all the Havens

in that Country.

Mons to be sworn, all save onely Master Thomas Hutchits, who for the cause of his sicknesse, and other reasons, desired to be excused. The rest were called into the House, and took this Oath.

A. B. do finear, that according to my best still and know. ledge, I shall faithfully, diligently and truly demean my self, in taking the Accompts of all such persons as shall come between the execution of an Ordinance of both Houses of Parliament, entituled, An Ordinance of the Lords and Commons assembled in Parliament, for taking and receiving of the Accompts of the whole Kingdome, according to the tenour of the said Ordinance: And that I shall not for Fear, Favour, remard or affection, give any allowance to conceal, spare, or discharge any. So help me God.

### After which they fubscribed their Names:

william Cockaine, John Lanely. Thomas Hodges William Methold, WV alter Boothly." Nichelas Gold. John Glover. Iohn Gregory. Christopher Pack VVilliam Pryn. Oliver Clowbery. Daniel Hudson. George VVitham. Anthony Bidulph, Iohn Stevens. Henry Hunter. Laurence Brinsley Robert Ettis. And en Kendrick. Edmond Cafon. Edward Mead. Samuel Elliot. Thomas Andrews. VVilliam Collins

London I fouse was propounded for them to sit in, and the Prisoners to be removed.

But it is rather thought they will fit about fome conve-

nienter place, near to the Exchange.

The Poole men surprising Dorchester in the night, took many men of note, besides common soldiers, which intended towards Weymouth; but some running away naked 1500-pound was found in their linings, besides as much plunder; 500, pound is to be given to Collonel Bingham, and the rest to his Soldiers.

Yesterday

Yesterday the House of Commons were very busie of the Ordnance for His Excellency.

Concerning Newcastle, I shall communicate such Intelligence as is come, and upon what grounds it is reported.

There came Letters from Hull, cartifying that Generall Lesley commands the River from Newcastle to Tinmouth Castle (but whether on both sides or on the North side only is not certified:) And by the said Letters it is also certified, that the Scots are resolved to make the Enemies either sight or slye.

There was also a report that the Pieces were heard to play against the Town on Tuesday was seven night, and on Sat.

terday was seven night.

But by one that sailed near Tinmouth, it is certified, that in the Ship in which he sailed yesterday was eight dayes, they heard the Canon play very fast.

There came a report to Town yester night, but upon what grounds I know nor, That the Earle of Argyle hather ken Durham Castle; but because I know nor whereuponit

was telated. I publish it only as a report.

Namptwich men, with the converted English Irish that have taken the Covenant, have shewed themselves both saithfull and valiant, and manifested their sidelity to the Parliament in this their last piece of service: For after they had taken Bangor Bridge, they undantedly pursued their victory, and having chased the Enemy beyond the Bridge, in their pursuit they surprised Sir Gerrard Eaton, Sir Robert Eston, Captain Eaton, and divers other Captaines and Communders, Commissioners of Aray and other Soldiers, and routed the rest, and toolemuch Armes and Ammunicion.

FINIS.

fuch Img: ported, at Generall Tinmouth th fide only o certified.

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To the Checker of BRITANNICUS:

The Honour and integrity of Collonel Fiennes,

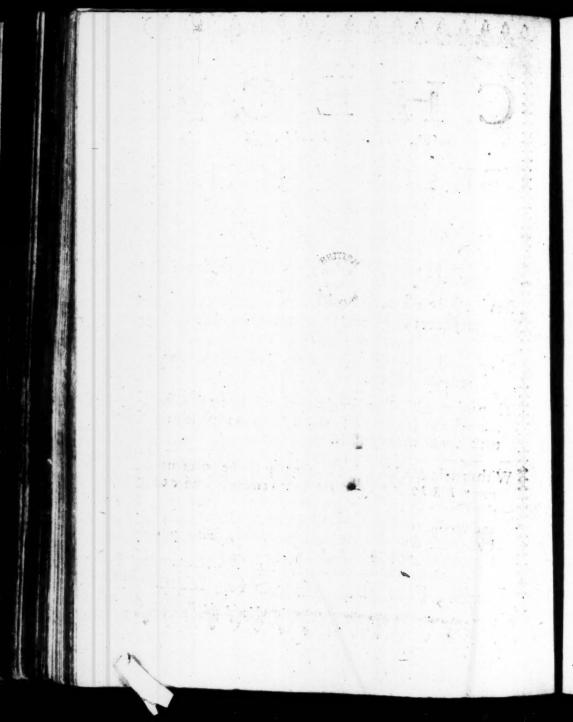
Revived, re-estated, and cleared from certain prejudices and mistakes, occasioned by late mis-reports.

The proceedings of the honourable Councell of War, according to the Article of War justified.

The pardon of his Excellencie the Lord Generall Effex afferted, and the grounds of it declared, and presented to the confideration of all.

With certain confiderable Queries of publike concernement. BRITANNACVS for his eminent service to this Cause, Parliament, and Kingdome, encouraged and vindicated from a late aspertion, in this occasion by a grose, seditious, and malignant abusive Pamphlet, called, A Check. fee: 29: 1643.

London, Printed by Andrew Coe, 1644.





## To all the well affected party in the Kingdome.

R R

Ather then a Gentleman should by his owne patience and modesty, suffer his bloud to bee thus hunted to the last drop (though for my own part I never saw his sace) yet having seen

the transactions and prosecutions of his businesse, I shall write, not to contradict, provoke,
contend with, or exasperate the pen of any, But
to state the condition of a sentence and crime, in
this consuncture of time, when wee have so
many: and to publish the excellent instice of
that honourable Court of War in its commensurate proceedings, according to the very letter
and article of war, and the candid power of the
Generall, and Supream of that Councell in remitting the sentence upon instand honourable
grounds, as appears to him, and appears to me,

but am forry the designe of Malignants should so secretly and cunningly, winde about the judgment of some good men amongst us, undiscerned, and unobserved of them, under the pretences of publicke service, reioycing in the dark, that they can put on our own party to profecute one another, triumphing to themfelves that they can make us lop off our owne branches, and act that upon our selves in their behalf, which they themselves cannot do upon us; But I here publish to the World, this is the grand artifice, and defigne of the enemy abroad & now at this time, in this Kingdom, working in secret to make us the sad and fatall instruments of undoing and destroying one another, and dashing our selves against our selves. But I hope wee shall discern and embrace one another to the destruction of their Stratagem: Let us put on therefore as the elect of God, bowels of mercies. kindnesse, forbearing one another, and forgiving one another, and above all, put on charity which is the bond of perfectnes. Col.3.12,13,14.

Ephel.



### EPHES. 4. 31,32.

Let all bitternesse, and wrath, and anger, and clamour, and evill speaking, be put away from you, with all malice.

And be you kinde one to another, tender hearted, for giving one another, as God for Christs sake hath for given you-

#### IONAH 3.10. 4.1.

mould doe unto them, and he did it not.

But it displeased Ionah exceedingly, and he was very angry.

### ZACHARIAH 1.15.

forward the affliction.

### MATTHEW 18. 32,33.

I forgave thee all that debt, because thou desirest

Shouldst thom not also have had compassion on thy fellow serwant, as I had pitty on thee.

### MATTHEW 6. 15.

But if yee for give not men their trespasses, neither will your Father for give your trespasses.

A 2

The



The names of those Gentlemen and Persons of Honour and quality, who were witnesses in the transactions of the late triall, and attested to their own particular truths.

Sir Will. Balfoore,
Lieutenant Col: Cliffion,
Captain Rawlins,
Mr. Antho. Nicholes.
Mr. John Ash,
Sir Wil. Waller,

Sir Arthur Hazleriggs S
Major Homes,
Cap: Lieutenant Nevell,
Cornet Hooker,
Sir John Horner,
Captain Tyson,
Major Archibald,
Cap: Sampson,

Cap. Taylor,
Lieutenant Col. Birch,
Cornet Langrishe.
Mr. Hodges,
Mr. Powel,
Col. Fohn Fines.
Captain Husbands,
Mr. Sam. Love,
Fohn Tomes,
With divers others and
fome of the Profecutors
witnesses crosse examined.
Mr. Strood,
Cap. Vaughan,
Mr. Priskman.

## 

# A Check to the Checker of Britannicus: O R The just Vindication, &c.



T is a rule in the best of Sciences, That wee had not known sin but by the Law, and it will hold good in subordinate offences, and Civil Judicatories, where there is not sometimes a positive guilt, but an enormity, or negative guilt, a want of due proportion, and

Commensuration to the letter of the Law; such is the constitution of this crime, which is rather a crime against the Prerogative or Supremacie, or Apicem of a Law, than any disproportion or obliquity to the reason or equity of the Law, and may more naturally be tearmed a providential misfortune, an unsuccesseful Councell, so as we had not taken it under any other notion, had not a Law told us it was a sin, a military transgression, therefore we must need a distinguish here, and state the offence, for it is one thing to transgresse martially; it is one thing to offend by industry, by designe, by treachery, another thing to offend providentially, unfortunately, almost inevitably, and certainly had there beene any such positive guilt in this

noble Personage, hee would not so fast have prosecuted his own Judgement, but this is the excellent and impartiall Policy of Martiall Justice, that it reaches ad minima to the least errours; to the Atomes of all proceedings and actions; which is an exception from the common Maxime in all Laws but it felfe, and it is not more honourable, than fafe, that even mistakes; and circumstances should be made Capitall, because such a weight

of Concernments turn often upon these Poles.

Therefore I shall only advise, that wee argue him into no deeper a guilt than the Law bath done, and that wee measure our own Judgments by that very Article which pronounced his, and I shall defire only this, that all that read me, will as feriously and impartially consider the grounds and reasons of my result, as I write both them and it. I am far from writing an Apology for a Deliaquent, and as far from writing a Delinquencie on there putation of a Just person. I endeavour only at the right stating of a crime, and the right stating of the Justice done upon that crime, under a cleer notion to others, as well as my felfe, and though I shall be as early as the first at profecuting a transgression against the publicke, yet I would be the last at prosecuting a transgression beyond the publick, or beyond it felf, and I hope we have fo much Candour and Ingenuity on this fide of Oxford, as to make a difference of fuch as feck first to us for justice upon themselves, and those upon whom wee our selves leek first for Justice, of those that offend against the letter, and those that offend against the equity of the Law, of those that erre by misfortune, of those that erre by designe, against those that make their fault greater, by striving to commit the lefte, and to go wrong in a mist of a Providentiall, and inevitable cxi-

rigency, or extremity, and for fuch kinde of errours. which fell on the outlide of the Defigne or Intention, the old Law had provided an Expiatory, or City of Refuge, and though the Cities be ruined and gone, yet the Judiciall and Morall foundation stands firme, and we have fill a superstructure, Pardons of Course and Reprieves; and they that undermine thefe, offend against the grand Charter of the Cities of Refuge, against the glory of Authority, and commit an offence on the other side of the Law, even against merey; & the best kinde of Prerogative; and it is a kinde of putting Justice out of joynt, a fpraining it by an over-reach; and believe it Mercy in fome Cases is the best execution of Justice; and one attribute may thus be made to expound another: and thus the equity proves fometimes to be better Law, than the Letter, and the Civilian and Canonist avow the excellency of Justice to be seated Candidiore & benigniore legis interpretatione and if this were not, the Picture of Juflice would ware the best pert of her Embleme, and wee should see her only with her Sword, but without her Scales; and this is that which is our best Argument now mour late proceedings : and we part the Law thus with our Adverfaries ; they take the Letter, and we the Equity and fairer fide of it, and even in the best examples, where Justice is in her pureft Hieroglyphick; wee shall finde this indulgency and dispensation, and benignior imerpretatio; as in long hans Cafe, who was condemned by the Martiall Law of Saul, for a crime at the tip of his rod, and yet of publike prejudice too; but the people, in lente of former services and publicke acts, rescue him, and cry out; Shall lonathan die! and on the like ground, the people got a Reprieve for the Centurions ion, pleading to Christ that he was worthy, for whom hee should sob dhad been eve B

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do this, For he hath loved their Nation; nor is it and unfurable to our thoughts at this time, The Angel flaying the sword of Abraham, from execution, because there was an Isaac lay in the danger of the strong.

But I now arrive at those Arguments and Particulars, which perswaded mee, and in my prospect seated hisre

putationand integrity as clear now; as before.

### Argument I.

7 Hereas it hath ever beene the designe of Delinquency to walk out of the way of tryallanderamination, & to make escapes, and seek subterfuges rather than appeals and provocations; This Perfon foughtout his Adversaries, sought for a Tribunal, for Justice, and especially that which had the starpest edge and heavies ftroak; who would not think it unreasonable that any man of prudence should take so much paines to condemne himfelf, and to court an arraignment of his crime! Sure here was innocency in the Hyperbole, for I prefume a guiltineffe durft not adventure to this height and provocation of Justice; nay sometimes it is the Case of lanocency it felf; and Integrity to be involved by some misfortune or designe into the Labyrinths of some seeming Crimes, and it is even affraid of Appeals and Inbunals, left fustice fee not fo cleerly through Informations and testimonies, as it sees it felte; and therefore when I confider the Appeal of this Gentleman, I cannot but raife an Argument of eminent Integrity, which was itifcems fo difingaged and abfolute ; 'as carried him into theie open perfecutions of himfelf, when he might have withdrawne and fat fecure from Cenfure; and when the cloud had been over, appeared as serene in his reputation again as before. Argu.

#### Argument II.

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The fecond Argument which moves and perswades me is the care, coarage and, faithfulnesse which this Colonell expressed in his first going to Bristoll, by an order from his Excellencie, where, by the providence of God having discovered a Designe compounded of treachery within, and forces without; hee descated and disappointed. The Conspiracy, and the successe of this was sealed to him by a Letter of publick Thanks from both Houses of Parliament; and his Integrity was signed with this honorable Testimony; and to this I must adde his uncessant care and paines in fortifying and strengthening it with all things necessary for a siege, or enemy.

#### Argument III.

Am further affured from fuch his constant care, &vigilancy to the field and outfide of it being always provident to prevent dagers afar off, by electing the coasts & parts about; contributing not a little to the taking of Malignant Insurrections in the very bud at severall times &c in leveral places of Wiltshire, Somer fetshire, Dorfetshire, with the Isle of Portland, with the relief of Clocester too, at his full comming to Briffolt, and to all thele his furnishing Sir Wil. Waller from time to time with large supplies of men, moneys, and Ammunition, having recruted him with above two thousand foot, foure hundred borle, eight thouland pound in money; and about a hundred barrels of powder, with bullet and match proportionable; and to all this I must adde his resolutions at that extreme exigencie, when God was pleased to give the forces of that Noble Commander Sir Wil. Waller up to

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a discomfiture, which exposed Bristoll at that very time to fo much danger, and fuch an unavoidable hazard that the Gentlemen themselves which had lost the field, gave in Bristoll to the fad Catalogue of being loft too, and rhought it not tenible after fuch a finew was cut, and these were men of so much judgment, houour, and understanding, the very naming them is enough with mee Sir William Waller , and Sir Arthur Haftelrigg in a Letter under their owne hands; yet Colonel Fiennes though thus devested, and deferted, on all fides, first by that unfortunate defeat, than by a totall declining of the Counties, and many of the Deputy Lievtenants, and principall Gentlemen thereof gathered up his refolutions carefully collected the remayning sparks of that dying City, and of the whole West, striving to blow life againeinto them; hazarding his own person day and night, and laying our himself in places of greatest danger, as some of the Gentlemen in the Catalogue have witneffed, ingage ing likewise his estate and credit for the taking up great fums of money, for raifing and arming fouldiers; thatif he had thought it possible, he might have preserved that City, which was of fo great importance to the Parliament.

Argument IV.

The next Argument is this, that the loffe of this City was furely by a providentiall misfortune, and an incapacitie in it felfe, to be defended to extremity, and fome other unavoidable exigences: For first, hee could never raise men enough to make good the line, so as the fouldiers did not stand within musket shot one from another in some places, and not numerous enough in any place, being stormed in nine places at once, and being it

able to be stormed in all places, and promiting a fair fucceffe to the befiegers at every affault, the workes being rather like to those of a Quarter intrenched 4 then of a Town fortified very flight without my ditch at all in many places, and dry, narrow, and shallow, where there was any, being but feven or eight foot broad, and foure or five foot deep, nor could he make any reliefe or referve without which according to the maximes of war, it is impossible to keepe any place, much lesse such a weake and indefensible place, which indeed rather seemed a Landskipt of fortification than one indeed, and reall and besides the weaknesse of the Towne, the Castle which should have been the only referve and refuge in such a supream extremity) was so old and crasse, that the wals thereof were not likely as was deposed before the Counfell of Warre to endure the shaking of great Ordinance, and was in as much danger to the violence within as without, and so surrounded with Churches and Steeples, and Houses; and so commanded from them, that no fouldier could stand to his guard in any place nor doe his duty, but in continuall hazard to be rebuked to death by the enemy, nor could the Gunners ftind to their Ordnance, but the enemy had the command of their backs within Musket or halfe Musket shot; and so weake and unterible in many other respects that recould nor hold out three or foure days in the judgment of any Souldier, according to the description therof given into the Counfell of Warre upon oath; and though it had been more tenible, yet it neither commanded the Port, nor the Key, nor the Towne, and it was fo freuate from the Line too, that within three or foure days it might have been feelided from any possibility of Reliefe, if it had been worthy of a relieving, after the Town, and Shippings and tra-B 3

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was worth preserving, and without which it was not so considerable, as to burne all the other to ashes for the saving of it, or rather the reprieving it, for a few days longer to the same destruction, if not from themselves, yet from the enemy.

#### Argument V.

A Nother Argument with me is, the concurrence of fome particulars in his condition in that exigency;
First, want of men, the Garrison being too wide for the Souldiers, and the Line too vast a Circumference for so small an Infantry, not being able to endure the violent shakes of a numerous enemy as they were, the works so large, so weak, and so weakly manned, much lesse a she must needs have done, succours being so remote and distant.

Secondly, want of a place of defence in any fort tentble by the Rules of War, when the principall Rampars of the Towne was entred, and the enemy lodged within

it, severall Regiments of Horse and Foot.

Thirdly, want of obedience in some of his Officers, and a great part of his Souldiers, when the Line was entred, so that he could not beat out the Enemy again, or make any further resistance, some of his Officers and Souldiers resusing his commands, and the greatest part of his Souldiers deserting their Colours, and divers of them running over to the Enemy; and resusing to make any further desence.

Fourthy, despair of succours. Sir William Wallers Army being wholly ruined, and his Excellencies in so weak and

and fick a condition, which was known to Col. Fiennes before he entertained a parley.

The Honor and the Project Managan Sore. Wilker

A Nother firong motive with me is his declining the government of the Towne, never undertaking to make good that place with the force hee found, or was ever hbleby his own endevous to raife in its but on the contrary declared continually by his Letters and Meffages, that hee neither could nor would be answerable for it, unleffe certaine Propositions might be granted him which he could never obrain, and therefore genred feverall times to be freed from the employment, yet hee was willing rather to part with his own Judgement and defires, and fufferthem to be commanded in the fervice by the Parliament and his Excellency, while he continued there; and taking care that it bould be himshed; and Ammunition for a defence on siege, contractor that the reports of fuch preparations might keeps the enemy from entertaining a designe against it, being it was in it selfe so indefensible. Article of War, by having you

Argument VII. . ybod moy

A Nother prevailing Argument with mee is the substance and form of the sentence which is thus from the originall.

#### DECEMBER 29, 1643, St. Albani.

The Honorable Councell of War being ful.

and the Prosecutors Mr. Prince and Mr. Walker
being present, the sentence against Collonell Nathaniell
Fictures was pronounced by the Advocate, de scripta, a
followeth.

Ollonel Nathaniel Fiennes, you have beene arraigned & convicted before this Honorable Councel, for surrendring and delivering up of the Towne and Castle of Brissled, with the Forts, Magasines, Armes, Ammunition, victuals, and other things thereunto belonging, and for not having held the same to the utmost extremity, according as by your duty you ought to have done, for which offence this Honourable Councell hath adjudged you to be executed, according to the tenor of the Article of War, by having your head cut from your body.

Copia vera

Haac Dorislans,

Advocate of the Armie.

#### Argument VII.

Tappears by this, that the Article of Warre is the hinge upon which this fentence only moves , here is no Concomitant expression of Cowardize or Treachery, fo as the guilt is externall, and not internall, a guilt of disproportion and want of Commensuration to the Article, and whereas there is this clause, That hee held not the same to the utmost extremity; that is according to the tenour of the Article, for extremity is here confiderable under a double notion; as extremity is commonly understood and received: hee held it to the height of that notion, as I have cleerly remonstranced, but as extremity is received in a Martiall interpretation, relating to the very Article of Warthere, and only there hee is criminall, and upon this hee was condemned for not comming up to the height of that extremity and thoughthe Martiall Justice allows of no plea in that disproportion, yet there is a morall equity to be considered here, which qualifies his not comming up to the last extremity, and this his Excellency confidered in his pardon: First, he must have burned the second City of the Kingdome to the ground, contrary to the constant pradice and policy of War, to the principles and rules of the Parliaments Protestations and proceedings, and to all the violencies and villanies which are the fad confequences of an enraged Enemy entring fich a City by force, having been exasperated before by the losse of above a thousand of their men, and amongst them foure Colonels and divers of quality; befides by fuch an act a confiderable body of horse & foot, m. It necessarily have Sent of Same N been broken, which by terms of competition might, the Law which (2 be moker himfelie, for in the Lours

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and by the Articles were to be preferred for the fervice of the Parliament, in a time when we all knew they had fo great need of men, Sir William Waller, Army being fained, and his Excellencies very weak and befides allth's many of the towne, refolving to joyne with the enemy to prevent it, and having great operin nities to doe it in, in regard of the difficulties in making a retreate, fo as those thinges inpartially confidered though they excuse northe Colonell atoto, yet a tanto from transgressing against the Article of warre, yet they do take off from the malignity, and degree of the Crime. And it feems a diviner Law had the greater influence upon the Colonels foul at that time then the Law of war. & he would not do fo much evill, that good might come thereof, and he was loath to fet up fuch a fire to the King. dome, and to light up the first Beacon of Desolation. and Devastation to the countrey, and I cannot but fay this, we fland now upon more advantageous ground, and may now take a better prospect, and have a clearer Lastskipt of the effects and confequences, and inconvenient ces, then hee could have at that time; it being an eafie thing to mistake the passage of Counfels, and the fairest landing-places of Defignes in Exigencies, and Diffractions of that Nature; Though he did it not without advice of his Counfel of warre too.

(a) These are ro authori's you to print for the use of the Army, the Lawes and Ordinances of Warre, by me established.

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And for the Article of warre, it is the Summum Jus, and no question but Lawes and Ordinances of warre have their Policy, as well as Equity, and there is an interpretative Justice which they admit off as in the case of the late pardon after sentence, they are made and contrived by that power which hath an eye to his Supremacie, in being able to dispense, and qualifie the Justice of that Law which (a) he makes himselfe, for if the Letter

did ;

did not admit of these saire and mercifull interpretations, it were, a killing Letter, and we know this State hath bin long in debate concerning the giving way to the Justice of War, or mercifulf Law, being almost afraid to admit of a Law, so sharply pointed, but that the necessity (which is the supream Law, called for it.

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#### Argument. VIII.

THE last Argument with me is, the pardon from his Excellency, which is not only an act of power, and grace, or illustration of the judgement, and fentence, and an honourable sheathing of the sword of Justice, but it is rationall, and argumentative, and bottomed on certain foundations, and principles, which I shall onely draw forth like arrowes out of their owne quiver, and give them into your hands to level as you please.

#### THE PARDON.

Vernour of the City of Bristoll hath been questioned before a Counsell of war held in St. Albans, from the 14.day of December till the 23.of the said moneth, 1643. by William Pryn and Clement Walker for the surrendring unto the Enemy, the sayd City and Castle of Bristoll: And whereas the sayd prosecutors themselves during the said triall, have declared that their meaning was not that the said Colonell had delivited up the said City by any premeditate malice or Intelligence with the Enemy.

And whereas the faid Colonel hach bin cast by the said Counsell of war, only according to the letter of the Article of the Lawes, and Ordinandes of war, because he the said Colonell hath not held the said City, and Castle

of Briftoll to extremity: And whereas the faid Colonell hath been condemned by [the faid Counfell for this

In confideration of the premisses, and of the excellent gifts, and endowments wherewith it hach pleafed God to enable the faid Colonell for other employments in the fervice of this State, and in regard of my own experience and confidence I have of the faid Colonels Integrity, and constant affection to the common cause of Religion Lawes and Liberty, which he hath given full teftimony of in fundry negotiations entrusted unto him by both Houses of Parlament and especially in that negotiation with the Kingdome of Scotland, Anno Dom: 1641. And in respect of his courage and valour shewed in divers fervices, and in particular in regard of the good testimony given to me by Sr. William Belfoor Leivtennant Generall of the horse in the behalfe of the valorous carriage of the faid Colonell in Kainton feild riding up to the very Ordinance of the Enemy, with and incere the faid Sir William Belfoore, I have by vertue of an Ordinance of both Houses of Parliament given and granted and by these presents I give and grant unto the said Colonella free and full pardon of all manner of offences, errours, and overfights committed in the faid furrender of the City and Caftle of Briffoll, discharging hereby the faid Colonell from the-execution of the capitall punishment, imprisonment, reftraint, and likewise from all further impeachment, and profecution concerning the faid furrender.

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Given under my hand and Scale. the first of Jan. 1643, in London.

Colonell In the not held the faid City, and C. I

Irst that the prosecuters themselves during the said tryall have declared that their meaning was nor that the said Collonel had delivered up the said City by any premeditate malice or intelligence with the enemy.

This acquites him from all umbrages of Treachery, his Profecutors (it seemes) declining any such charge.

2 That the faid Colonell hath been cast by the said Counsell of War, only according to the Letter and Article of the Lawes and Ordinances of war.

This argues him only guilty of a disproportion to the Article and Letter of the Law, to that ultimate, and supream

extremity, which the instice of War exacts.

3 In regard of the excellent gifts and endowments wherewith it hath pleased God to enable the said Colonell.

In regard of my own experience and confidence I have of the faid Colonels Integrity, and confident affection to the common cause of Religion, Laws, Liberty.

Which he hath given full testimony of in fundry negotiations entrusted unto him by both Houses of Par-

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And especially in that negotiation with the Kingdom

of Scotland, An. 1641.

These are all seals, and consirmations, and honorable testimonies enough without any varnish in their plain and noble asseveration and attestation, from a person of such eminent quality and trust in this state and Kingdom, to reestate his reputation againe, and his bonour in our opinions and indeements.

4 Especially in that particular, in regard of the good

Generall of the Horse in his behalfe the valorous cariage of the said Colonell in Keinton field, riding up to the very Ordnance of the Enemy with and neer the said Sir William Balfoore.

This discharges our thoughts from all presudices from all mistakes that some unjustly conceived concerning his rosolution, he cannot be charged of coward se, who charged so valiantly, and in the company and sight of so gallant a Commander as Sir Walliam Balfoore, whose deserts in our publike cause hath raised him into an unquestionable testimony, and in disputable reputation with us. But more of this anon.

Having now given you a gener II and particular account, and not concealed anything which was Argumentative, & powerfull upon my Judgement I shall now treat with some Objections, and fairly dissolve those, and I hope by that time, others will be as well satisfied,

as my felf.

Object. I, Why did Collonel Fiennes endeavour so earnestly the triall of himselfer, why was he so busic a dative for a day of Audience, when he had made a sufficient Apology to the house of Commons, of which he was a member, and the

Honse rested content with that.

Answ. There were divers things printed which levelled at his Integrity and Reputation, in the conduct of this businesse, and the Malignants sought by all means to foment the rumours, and increase the Calumnies, on purpose to make divisions and ruptures amongst us, and to draw us into sidings and parties, as they well knews prosecution of this nature would soon effect. Colonels Fiennes being one of those interests and relations, as they knew him to be, and without question such as these were branches and nerves of the late designes for division which

which we all know, and though some of the well affected party might seeme to bear a share in the prosecutions, yet Hook upon them under a better notion, as those that were unhappily put on by the Artisice and underworkings af others, ayming (through mistakes and prejudices too suddainly received) at a publick service, and this etroneous and misguided activity, which (as is said of zeale) had been egood in a good thing had so anticipated and taken possession of the Judgments of many, that the Colonell was put upon a necessary of cleering himself, and bringing himself to a triall of this neture.

Obi. 2. But Col: Fiennes did give out, that he would make his Colours his winding sheete, and that he would lay his

bones there, and dispute every inch of it.

Answ. It is one thing what is spoken resolvedly, and with a ferious and perticular intendment, another thing what is spoken, for publik ends, for animating and encorraging Souldiers, for Souldiers and common people looks into their. Commanders face, as they look into their Almanack for weather, and there they hope to forefregood or bad events and fuccesse, and he is not a wife Commander that hath clouds and ill weather in his countenance, and at that rime, this Colonell did the like, for as it was deposed at the Counsell of War, the Gent'emen of the County, and amongst them some of the Deputy Lievrenants deferted him, giving the City for loft. Yet in private where hee might be free with fuch a dangerous Confequence of general discouragement, he declared his Judgment, that there was no hope of defending it, against that force after Sit Wil. Waller had lost his whole Army, and therein the firength of his Garrison, Ethis was the opinion of all the Gentlemen who left the Town

Town after Sir Wil. Wallers defeat, and their very departure at that jundure of time was a strong Argument.

Object. 2. But there are rumours (pread abroad as if there

were fome cowardife in the act of furrendring.

Anim. I have fufficiently elected this I hope by two Honourable testimonies of his Excellency, and Sir Wil. liam Balfoor , to thefe there were many other unquelionable witnesses, and some who were brought then by the Profecutors themselves, and Cross examined, that during the whole fiege he carried himfelf vigilantly. carefully, and industriously and expressed such resolution and courage, that he hazarded his own Person, day and night, in the places of greatest danger, though I could here not onely remember-these particulars, but that of Keinton field, where he charged with Sir William Bal foor, and that Regiment they were in, broke two Regiments of the Kings foot, and he was one of the next to Sir William when they charged up to the very Ordnance of the enemy, and killed the Canoneers as they lay under their carriages, and to this I could remember that at Worcester, when the forces being routed, he and his Brother were the last Officers of Horse that came of the field; and he with Colonell Brown, Colonell of the Dragoons, made good the Bridge with some Dragoons, where they kept them from being all cut off.

Obje. 4. But it is reported that he wanted neither men nor Ammunition, to defend it against all the enemies power for

three moneths together.

Answ. We must know that it was proved at the Councell of Warre, that their was but fiftie Barrells of Powder left, and they had spent fiftie in two dayes fight before, at Plimmenth they spent fortie Barrells in seven hours

hours fight, for this proportion was not able to hold our for father time, and this do not fair to give fuch a large measure of time, and such scare measure of Amministration. We may see how disproportionable reports may be, when they are justly surveyed, and for men, there was not quarter enough for defending the Line of four or five miles in length, and no referve at all, they must fight, stand, watch, continually without relief. Now how impossible it is to keep men in continuall dutie, and with constant expense of Powder, for three moneths together, our of so inconsiderable a stock, both of men, and Powder, they must judge who have been so good at multiplying and substracting in reports of this nature, and are onely able to supply the defects of their own stories.

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en rs Obje 3. But it is further reported that he the interprinte the Lyne, there were but 150 men that entred, and they flaid there a long time before they were fecunded, and gave themfelves all for dead men, and might cafily have bin beaten out.

that entered, none spake of lesse than two hundred, being washingtons whole Regiment, and for giving chemselves for dead men, it was so some from that, as when the horse that were placed wherethey entred, played the Jades, & would not charge for which Colonel Figure accorded them before Captain Meville could come whither from the place where he guarded with his horse, there were so many entred, and they had so much life, as that they made his horse (chough he did his part like a valiant main) My to the Town Gate, and four Companies of soot came off from the Line, searing the enemy would come upon them back and cut them of before they could recover the Town. Gate them so before they could recover the Town. Some off them for hast running over

the Water at the Key, besides the Gate of the Town.
And this was the first object that Colonell Fiences met withall at the Gate, whereunto he hasted upon the first advertisement of their entry. Captain Nevell seeing their horse Regiments advanced to the breach before he was beaten of.

Object. 6. It is reported that Colonell Figures out of ambition displaced Colonell Essex, and sent bim up prisonr upon a pretended suspition, onely to thrust bimself into the place of Governour, and yet decyed that Colonell Essex was

Governour or that himself was Governour.

Anfor. Those reports are purposely spread abroadto the firme and that all the reft a Fortiter caliemmare aliquid herebis. Tome will be incenfed as Colonell Effex and his friends, and some will hereby be deceived to the prehidice of Colonell Frennes , who know not the truth herein, and then the end aymed at is obtained. The eruth was thus. Their was a Jealoufy cast upon Colonell Effex at that time for holding correspondencie with Prince Rupert; bor Colonell Econes in his Letters did expresse; that he hoped he might be cleer of any fuch intention, although (having received an Order from my Lord Generall to fend him up to him) he faw cautelenough not to dare to difabey that Order , finding how things were carried in the Town, to the discontent of all the well affected partie of the Citie, infomuch, that they were leaving the Citie before he came thither; besides this, the fears and jedousies, were such, and the complaints both from Brifeland here in Town lo many, that it is well known before ever Colonell Figures was thought of to be fent down thither, it was refolved by my Lord Generall istat Colonell . Effex should be lent for away to footnas it might be done latche, and Matter

Holin Bed mick she Mirofter dow dead, Went et Windfe tomy Lord Generall basvis known an fome who can witacffoit) to be imployed down to Briffel upon that errand, and therefore Colonell Effer hath no caufe to be to his edup against Colonell Fiences for oboying my Lord Generall in that command, which was refolved to be executed before he was thought of for it, and it is also me, that Colonell Effex had no Commission to be Governour, nor Golonell Fiennes, for the greatest part of thecime, and in that time, he faid, he was not Governour, no more then Colonell Effer, neither had he a Commission untill two of Colonell Pophams Captains drew up their Companies against him in the streets, and told him they would not obey him; because he had not Commission. And after that mutiny a Commission was fent him and not before; and he did acknowledge, that after that time he had a Commission. These things are urged and made use of withall finisher construction and amplification, onely to gast odium upon Colonell Fiennes by deceiving others in not relating the things truely, as they were spoken, the times observed and distinguished.

Object. 7. But is is not any diminution to the Parliament, or Councell of Warre, or Lord Generall, sharit is reported how he was elected from the Assainder of Treachery, or Capardize, and pardoned.

Appr. No: For first the Councell of War did nor go at all upon the Articles of Treathery, or Cowardize, seeing them so farre from being proved, that they were disproved, and the Colonell was acquitted from the impuration, and they proceeded onely upon the Letter of the Article of Warre, as is apparant by the Sentence, and Pardon, for nor holding is to the utiness extremity which could not have been done, without burning it, as was deposed

Anim

depoted by a Colonell of Nubl equalitie, and sould have been kept longer then awe dayes and bro I ymor And for the D. General, it were a questionable present tion to lay that he hould have powerto him and a to pardon that he could onely kill, and nor favor and take of the Apices or Suprement of his power, the nowe and nobleft prerogative of his Authoritie; which And thoritie he fufficiently and eleerly draws forth from his Commission given him by Parliament and is letter fromour of his Power to produce an extraordinaries and fuch a pretious extremitie; as it is the glory of a divine power to art a miracle, when no leffe will ferve And having now weighed the proceedings of this Colonella the Beam of the Article of Water, and then pardoning it is no other then a fubordinate redemption, and a files tion of a lower form, and an act which the best of fine pofe) do not greve at. And for the honourible House of Commons, they never did refer the impeat Miche put in by the profecutors to my Lord Generall as an accustion of theirs or their approving against Colonel Fremer, but for his Vindication against a flinder wood his defire, which appeared in this, that homestable Synod was moved at the imparchment put in, and referred it to be confidered of by a Committee, whether it were not a breach of priviledge, I remember now the case of the Atturney Herbers, bringing in an impeachstient against the five Members which was taken as a dee offence, for we must not think that the doors of that high Court fland open to day extrajudicall or forrage proceeding, but onely to a Parliamentary, to the our matural and proper courles, and wayes of cryate slam A

Obj. 8. But wite figures execution of the fenerate final to fo flightly passed over, will it not be an occasion of tribations a signall president, and hangerous in these perillous times.

Answ.

Mafer No; for extraordinaties ine no prefidents hof mieschany, and the pardon is not beyond Ool. Frennes and forther, we must difting with and weigh offeres, and netronefedure, as if these were incidifference inor degrees donaggravations, nor diminutions in crimes. First it apears, tharthis Gentleman bould onely be couched by the Letter of the Article of War, for not holding it to extremitie, and even for that was are mitted toop by the most ancient and experienced Souldiers, he pleading that he shought it fitter to fave the Civie of the Kingdom then to burn it, which he must have done, whereas the Parliament might take icagaily if to preferved and here we may remember fonsething for hinteracions Lechas bot back at Exterer TWere the works or the principall Rampier takeny as at Briffell was it befored by i soop Souldiers, Nov Ondly by A Short and a pofferomitatus, for along vinter yet one of the Arongels Chief in Bogland, as the Deventhing Gentlemen fays, any further, was ereduced to that extremitie in the Amitte course the Citie burnero keep artisony works. Forgoor place in it , what were the conditions upon winches was four endied. det us look at line he diwas the principall Campier dide entred to Was the Wallsof the Cine baccetallo by the Walls of the Olofela miles franger recreat then the addrocrens Caftlows shiffell was not that Diele with a Ordnance, Ammunition, Victuall, and prifoners les when no coemiawas mear is byswelve Miles and the Encmyentered novimbe it cills woodnyes after . Hereings wio Citis werladed and unmolit extremitie in the Citis buffer is lespith Glose, and now we see happily reduced tito the Parliaments handenghing and yet no impeachment, tor features non may figural president arribuced, dillette Sofar Guindivingh, were enter it he works taken, dr period, and per delivered logon composition, and the Parliament & Parliament now reposessed of it, and yet no communice in these, nor treachery, it seems all these presidents were never thought signall, the Gentlemen never questioned, but still imployed, and do I name these in any obliquities but to shew that we had Cities delivered and surrendred into the enemies hand; and yet no such notife, no such complaints, no such aggravations, no such prosedutions, no such markes of creachery or cowardize upon them. And though I am loath to go for Justice to an ford, and to seek presidents in the enemies Tents; yet the Justice of Warre is there too.

Was not Hereford as well provided within of means defend, as the beliegers to affault without, yet delivered without conditions into mercy, the Commanders never questioned, still used, incouraged, employed.

and 500 horses at hand, yet surendered a selection of the Atmy without not so many as before Bristoll succours at hand, yet surendered a selection had

The Commander Fielding a fouldier (condewned in deed) (enely to boy up the reputation of the other fide, left all should distant) net not executed; and so far from being laid aside, that he is still there and employed and right more to well to be defended with double the mutaber of men; yet had but sevent en hundred foot, and 300 horse and the most part of them raw men, rated up in the streets.

Wil, Walter, who tellified of it in his Letter, thank was she firengeft inland piece in England where she is was a want of men to defend it and Sir Walter aller ready there upon to leave it, he having not forming men without it to affail it, then there were within it, yet Language is good Souldier delivered it up without conditions to march, who was afterward employed in command, not laid;

fide, but commanded at Brifoll, where he was flain.

The like at Highen House, more within it, then also led it, yet delivered up to mercie, hone laid aside for it they know how to make better use of their Cares, then to sling them away for one lost game.

In a word, we fee Cities and Townes delivered up and furrendred upon composition, and yet fall short of the inflice of the Article of Wartoo, and of the unnoft extremitic, and this we may read both in our own practice, and our enemies, and yet no train of Cowardize or Treachery, no traducing of any fignall prefident, not preffed, nor profecuted, nor aggravated with the circumstances of perillous times, the Gentlemen and Commanders, ( as divers of them well deferve) honoured, employed, preferred, and must this Colonell fuffer under the fentence of justice irrecoverably, irrepairbly? Is the judgement of our Courts like that of the Medes and Perflans irrepealable, must all former deferts and eminencies, a conjuncture of fo many vertues be all incombed in a bad fuccesse, shall errors be writ in Marble, and deferts in land? shall so noble a Family that hath faid spehingagement upon the publick, that harh boyed up this State and Religion in the times when their were fuch overflowings of Prerogative and poperie be now laid afide? shall wee think the right stating of an offence to be a traducing of any fignall prefident? or an act of mercie and pardon to be a fleight paffing over a crime, when as justice hath had affee course, in a free triall; and a pardon granted, with a cleer Declaration of the reasons and causes, I remember Jonal, when he impeached and prononneed fentence on the Ninivites, and God afterwards pardoned them, Israh was very angry he chought (it feems) if he came off fo cleer from the fentence, they thould not come off fo with onely that thele few and plaine Expressions may be

they are writ, for I hope I have fairly published, and not painted the truth.

Certain Queries very confiderable, and of publick concert

Col. Nathaniel Fiennes.

Hether the professions of Colonel National Figures be writingly or ignorantly put on by fome Malignant and Jestinicall Spirits to foment Divisions by profesuing one, of his interests and relations as affairs stand now, and so to stir up parties and sidings (if possible) in this juncture of time.

with fuch fleightings and reproaches from the profectors, both in their late Petition and Pamphlet, be not of dangerous confequence to the publick, and the calling a bone betwitt the Parliament and his Excellence, and to promote Divisions, whether ought this Deligne

to be enquired into.

3 Whether the profecutors, doe not make ulconely of the honourable name of the Parliament, and Lord Generall, and the Counfell of Warre to fave and thadow their own names and reputations the better, by weaving their own particulars into those universall notions, and publick in pagements, to make their own passe better.

A Whether the profecutors owne interest and ingreements and reputation, be not the chief motive of this their profecution, because they affirme in their late petition, that his owne private summons and provocations onely ingaged them to the triall, but hey were involuntarily engaged and why have they let to many other places of publick concernment, which have been hurenared passe anquestioned, and the Governous and Commanders thereof whomse yet imployed and intrinsed for the publick, and why doe they ever and anon intrinses hemotically.

membrance of themselves and their deserts, placing their own names under the notion of petitioners before either the Parliament, or Lord Generall, or Councell of War, as appears in the clauses of their last Petition

man to tax the house of Peers, for what they have done, and to call them to accompt for leaving Master Pryme out of the bill for Auditors, and questioning any of them for having a Negative or affirmative Vote in that House as is done in the Check, and hath he not in this and other things lately violated the Priviledges of Parliament as dangerusly, and in as high a degree as hath been done by

any this Parliament. vo to be dannob so vamistalil

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6 Whether there is not a vast difference betwist the Seratfords Case and Col. Fiennes, strafford, being attainted and
executed for overshrowing the Lawes of our Kingdome for
introducing Popery into our Religion, for setting up Iniustice,
Tyranny and oppression for endevouring to engage two Kingdomes in a bloudy war, and all this on purpose, with all possible Artifice and Designe, and this Col. Fiennes who had ever
had the reputation of godlinesse, of serving the State verk
happily and advantageously before in severall publick employments, till this unfortunate lesses Bristoll, though proved
to be only a disprepartion to the Artisle of War, a missfortune
by consequence, not at all by any designe or complete mith the ementy.

Whether the pardoning of this Collonel can be of fuch danger to the publike as the profecutors would make us believe, freing it is an extraordinary act, and grounded upon extraordinary reasons, and eminent deferts as his Excellencie makes appear, and so none can promite or affure themselves of any such indulgence or pardon which is a meere arbitrary act, and so cannot enter the provide a successful and so cannot enter the parton and the same arbitrary act, and so cannot enter the parton and the same arbitrary act, and so cannot enter the parton and the same arbitrary act, and so cannot enter the parton and the same arbitrary act, and so cannot enter the parton and the same arbitrary act, and so cannot enter the parton are arbitrary act, and arbitrary act, and arbitrary act, arbitrary act, arbitrary act, and arbitrary act, arbitra

courage themselves to any treacherous act upon any infallible ground, may rather the contrary, may they not rather suppose that the indulgencie or mercie is now just sed away upon extraordinary grounds; and that any such expectation will be vain, and too conspicuously dangerous, and so nothing but execution to bee expected and acted, like Esay who coming too late; when the blessing was passed upon face, could not obtain it again, though he sought it carefully with teares.

8 Whether the Gol: Fiennes suffering to expire the sufferings of others, bee a just ground, seeing that upon such a principle, every Governour or Commander in chiefe may be demanded upon every unfortunate action that hath any sad consequence attending it, and whither hath not the Gollonel suffered aboundantly, both in his credit by mist-reports and Pamphtets, and by the unfortunate surrender it selfe, and in his life by hazarding both his person there, and since to a tryall and condemnation.

Whether one of the Profecutors did not pennethe Check himselfe, because there is such larding his own deferts, and whether did he not penne this very clause: Mr. Willam Prinne appointed an Auditor for the grand Congo descrited accounts of the Kingdome chased out, and whether is it not printed at the Prosecutors Press.

endure publike sufferings, and pillowrings, and further, give their bodies to be burned, a yet want charity, whether is not the holy Scripture plain for this or no? and whither would not this be taken into fad and ferious confidention by the Profecutors?

tion in Britanicas, modelly and in three or four lines, to name the vertue of a Gentlemanage I known and reput ted before, though now profecuted beyond mercie, to

blood

blood and death, whither is not rather a good Christian advice to the profecutors an excellent morall, a godly admonition and

12 Whether is it not a piece of great differvice to this Kingdome, and a great fatisfaction to all Malignants, and a great Courtefie and encouragement to the vain Pamphler Aulieus, to call any fuch checks and afportions upon Britannieur, and whither hath nor the author of it of late been in the Country at Oxford with Aulicus or or no, or received some intimations from Court, or bribe if he be a Lawyer, to write against Britannicus whom all the well affected Judge to have wit most impartially of the publike affairs, and to have undeceived and disabused the people, as much as any that hath come forth, by being ferious with the fadder judgements, and more pleasant with the sanguine, taking downe the traverse worke of the moderne machaivellime, and whither dothhe n ot deferve a good reward and encouragement from the State for this service ?

The last Querie is this; Whether it will please the Malignants or well affected party belt, to see us profecute any of our own party, & pulling of the biossomes from our own trees, which have flow the did long in this State and Church, onely because some of the fruit hath been casually and unfortunately blown off, and because there is not that fruit at all times of the year which we expect.

My meaning is not in faying Bristol was traiterously and cowardly delivered into the enemies hands, that Col: Figures is a Traitor or hat a done this out of any premeditate malice, or intelligence with the enemie, or that he is.

is a coward or hath done any cowardly act, either hereto fore in other places, or during this Siege, but onely a this one individuall act of furrendring the Towne being it was reduced to utmost extremity. But these words traiterously and cowardly must be used in the language of the Law in an impeachment, as felony must be used in an indicament, and therefore it is that I use them. These words he used, or fully to this effect, as will be deposed by these Gentlemen.

M.Iames Finnes,
M.Thomas Earle,
two Members of the House
of commons,
M.Iohn Fiennes,
Cap.Tho.Temple,
Lieutenant Edward Scotton,
M. Hen. Pitt,
M:Samuel Love of Bristoll,

Let all the world judge whether in his Pamphet which hee spreads abroad (onely to stir up the people) he would have men thus under stand him, when he so den exclaims of Tron, and the most traiterous and county furtender Bristol.

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# KINGDOMES Weekly Intelligencer:

SENT ABROAD

To prevent mis-information.

1643

From Tuesday the 20. of Febr. to Tuesday the 29. of Febr. 1644.

Or the Plot to betray the Garrison at Nottingham, it hath beene already in part related; I shall onely adde some part of a Letter from the valiant Gentleman the Governour of Nottingham, dated the 18. of Febr. 1643. subscribed 2. H. in these words:

This day God hath wrought for us a great delideliverance from a Deligne the enemy had against our Bridges, which are the very key of our Garrison, this being the Market day, Shelford and Wiverton hath chosen out thirty of their men,

them out the

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who in difguifes should come like women and Market-people, and with long knives, daggers, hatchets, and fuch kinde of weapons as they had hid undertheir cloathes; seized on the Guards, andgiven a shoutjust when they had done, & then the rest of their horse and foot shold have fallen in with those in the Dilguises, should have murdered the men at the Bridge, and felzed upon the gates next the Town. but I having notice of this Plot, fent overnight to the Lieutenant Colonell, to bevery carefull, and in the morning gave order that all the Horse and Foot should be gotten ready, but drew them not out, because the enemy should have no knowledge of my warning, my brother fet out the Centries beyond the Bridge, and took the first twelve, with their weapons; which were upon the Bridge, and should first have fallen upon the Guards, our horse went out after; but the enemy perceiving the buftling at the Bridge when the first were taken, ran away; and in pursuit, our men took nine more; and drovenine of them into the Trent, with their Captaine, the Captaine escaped, but five of them were drowned and three taken.

You have heard likewife of that valiant Commander Colonell Mitton his beating up the Quarters of Colonell Hafings

(263) flines, Colonell Sie John Harper, and Colonell Relph Sneed, and his taking fixty horse, and divers prisoners. whereof Lieutenant, Colonell Fleetwood, and his brother were two, I shall adde further to his fame, that fince the performance of that service upon the 16. of Febr. this brave Colonell Mitton, having a Defigne to fecure Sir Thomas Middletons Garrisons in Flintshire, he drew out from his Garrison of Wem in Shropshire two hundred and fifty foot, and an hundred and fixtic horse, with whom some of Sir Thom is his forces joyned, and about midnight they marched rowards Bangor Bridge, a strong and principle passage for the Irish into those parts, the march was long and tedious, by reason of the soulenesse of the way, so that it was almost day light before they could come neer the Bridge, which caused the Colonell to leave his foor to follow, and with his horse resolved to force the passage if the draw-bridge were downe, which fell out very fuccessively, for the bridge was new let downe, the Colonell flipped no oppertunity, nor feared any danger; but putting fours to their horses, with a full careere forced their passage, and quickly became Master of that difficult passage, which he presently secured with his foot, and with his Horse and Dragoones marched with in three miles of Rixum, where the Lord Byron lay with his forces, in a house of Sir Gerard Eazons, a Knight of the last Edition, which he summoned but being a Garrison, disputed the matter at least three houres, the alarme came to the Lord Byron, who advanced to relieve the Garrison, & is it not sutable for an upftart Lord to affift an upftart Knight, which the Colonell having notice of his comming by his Scouts,

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he sent out a parry of horse to face him in his approach, whilest even in the Lord Byrons sight hee tookethe house with the losse onely of two men, and but sew wounded; and carried away prisoners Sir Gerard Enton, Sir Robert Eaton, and Captaine Eaton, all of them Commissioners of Array, and great disturbers of that part of the kingdome; he drew off his sorces backe over the Bridge which he brake downe, and then marched to another of the Enemies Garrisons which he also summoned; and the enemy after a little consideration yeilded upon discretion. In these places he met with very good booty, and to speak truth, both Commanders and souldiers shewed in this expedition as much resolution as could be performed or expected.

The good successe which the Parliament Forces have had, hath not beene confined only to those places, for the two little Garrisons of Poole and Wareham iovned together, and with a firong party commanded by Major Bingham, beat up the Enemies Quarters at Dorchester, took above thirty horse and severall prisoners, and all the Packets of Letters from Digby, Nicho lis, windebanke to their Agents beyond fea, and also the accounts of the Jewels of the Crowne, and the Portmantee and apparell of the eight Gentlemen imployed from Oxford to carry over those Letters, and blanke Commissions for fouldiers to be imported, in whole cloathes there was found three thousand pounds in gold, most of it sewed up in a secret manner; fifteene hundred pounds whereof the fouldiers conveyed away amongst themselves, but the other fifteene bundred pounds was not discovered till the fouldiers returned to their quarters, which Colonell Sydenham seazed on, and.

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and is to disperse the same amongst the Souldiers of thetwo Garrisons.

It is further certified thence, that Mr. A bburnham her Majesties Creature was at Dorchester, and was poing beyond-tea with the faid Pacquets, but was not tahen; he hid himselfe in the straw under a Manger in the Rable, and fo escaped.

The good successe which Sir John Gell hath lately and is likewise confirmed, who fell upon Hastings his Regiment of Horse neere Trent: tooke an hundred and forty horse, and as many prisoners, and killed forty.

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As the forces of Gainesborough and Lincolne and outs thereabouts are inlarging their quarters to straim the Newarkers; fo the forces at Nottingham and Darby are doing the like.

The Earle of Manchesters forces are on their march out of Bedfordshire towards the Enemy; you will heare of matter of action from his forces ere long.

Sir William Waller hath appointed his generall Rendervous neere Chefterfield to march thence within ten dives towards the Enemy; the Kentish-men are to be there at the fame time, confishing of one thousand two hundred foot; and foure hundred horse, and two hundred Dragoones. Suffex and Surrey will have at the ame Rendezvous a proportionable number under the command of that valiant fouldier Sir Richard Grenvile, who is to march with Sir william waller into the Weft.

It is certified our of the West, that Sir Ralph Hopton imprisons all, and plunders them besides, that take not the horrid Oath tendred unto them, that Hampshire, Wiltthire.

Zz 2

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Wiltshire and Somersetshire, and so plundred and destroyed by the enemy, that their grievances are insupportable, they wait onely for succour from Sir William Waller, the Associating of those Counties with others is so pressed on the inhabitants, that they are much distracted about it.

When ever Sir william waller advances, my Lord Generall moves fuddenly after to hinder the enemy from drawing the maine part of their strength against Sir william waller, besides the Earle of Manchesters forces

make diversion another way.

There is this weeke twenty thousand pound to go to recrute my Lord Generalls Army, and ten thousand pound more to follow to enable his Excellency forthwith to advance: And that which is for his Excellercies honour and the Kingdoms fatisfaction, he hath fen in a lift of all his Commanders and Officers to the Parliament, leaving it to them, as they leffen the number of his Army, by reducing it to feaven Regiments of for confifting of seven thousand men, and fix Regiments of horse consisting of three thousand, & so to make choice of fuch Commanders and Officers as they shall think will expedit the fervice, and are a number convenient to command the faid forces, for that his Excellency les the bleeding condition of the Kingdom; and defires to thing more then a speedy deliverance from the Popula army: the Commanders and Officers fo to be prefented by the Parliament, to his Excellency, his Excellency is to preferre each before other, as he fees cause in their imployments, and fuch Commanders as must of necesfity be discharged of their commands, in regard the army is reduced to halfe the number, cannot be displeafed (369)

led in regard the Srate is not able to pay them.

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leafed The Governours of Poole and Wareham have been fators to the Parliament and my Lord Generall to be flow Colonell windham on them, who will redeeme himselfe for a considerable summe. The Parliament and his Excellency have condescended to their desires: This Colonell windham, is Mr. Edmond windham of the Prvie Chamber to his Majesty, commonly called Nurse windham. His brother was then also taken prisoner, but is so fore wounded that he is not like to recover.

The Parliament to shew their integrity, and that no monies belonging to the State remaines in their hands (whereby to take off the scandall that is call on them by them at Oxford, That they have not only in their custody many thousands, but transported great summes beyond-sea) have passed the Ordnance of Accounts; and the Committees there named, persons of trust and sidelity, did on Monday the 26 of February take the Oath contained in the Ordinance, To bring all persons whatsoever speedily to account: And if any Member of either House or Officer in the Army, Citizen, or other person be sound out by them to have any monies of the States in their hands undisposed of, and have not made the Parliament acquainted with it, will be severely punished, and fined besides.

Since the beginning of this weekes intelligence, I have it for certaine, to which credit may be given, that the Scots are over Tyne; and that their head quarter is at Durham, their other quarters on this fide Newcastle,

at Stella, Newborne, Cheffer, Wickham and Sunderland: That the Towne is close begirt, and a strong work raised against Tinmouth Castle, and all provision flore for comming either to the Towne or Tinmouth: That they have nothing but salt water in the Castle, and cannot long subsist.

That Sir Thomas Riddell, the Governour at Tinmouth hath parlied for conditions: That feven thoufand Scots fresh men are come to Joyne with thosethat besieged Newcastle on the Northside, and the tenthousand about Durham and those parts, are on their march

after the Earle of Newcastle towards York.

My Lord Fairfax hath possessed himselfe of Selby, and straitened the City of York from provisions that way: Sir Thomas Fairfax hath sent eight Troops of horse, and three hundred foot; the Lancashire men five hundred foot, and Colonell Lambert with three hundred foot more, into the West Riding to besige York on the other side; all under the command of that valiant Gentleman Colonell Lambert; and Sir william Constable is on the other side of Yorke, in the East-Riding, with a considerable strength.

Printed according to Order for Robert White.

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a and Sunda a ftrong work provision for emouth. The

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Sir willim the East Ri-

Robert





## Mercurius Civicus.

INTELLIGENCER

Truth impartially related from thence to the whole Kingdome,

to prevent mif-information.



He interest which every good subject bath in the actions of the King and Parliament, is sufficient to defend him from the imputation of being a Busie-bodie, in maintaining the Justice of them; That, and my define not onely to give satisfaction unto my countreymen in the most certaine intelligence

that should come to my hands, but also to admonish (especially the

cording to order of Parliament.

Lenden Printed for F. Coles, and F. Leach, & are to be fold in the still

(444)

Gier of London Concerning such chings as I thould be informat either to be advantagious or any wayes prejudiciall unto the date of their affairs (and not way private intereft of my owne) did m 60 ingage the ingention, and frace the continuence of my imparting this weekly intelligence for fo long a time. The last weeke I had oc. casion, by reason of the plundering circumference of the Cavalier about VV indfor and other parts adjacent, to advertife the Circof London of the dangers and inconveniences which were likely to freeed, if some speedy course were not taken to prevent the like incursions hereafter. Since which time ( having further intelligence to that purpose ) I am necessicated to insist a second time upon the Came motion for that the Reading Cavaliers (as I am informed) have not onely affeffed the Countries adjacent at 125. li. a weeke by way of contribution, and inforced it continually from the poore inhabitants, but have alle lately fortified feverall houses and places of firength and confequence in those parts, within thirty miles of the City of Landon, as namely, Hurley bor f., Greenland bonfe, Tolling house, befides Bafing-bonfe, all which are now become dens of the Cavaliers, and steethe caute of much amovance and destruction to the Townes adjacent, by oce firm of the advantages which they take to fally forth and plunder the Countries upon every opportunity. All which inconveniences might be remedied, were there but indfeetuall course taken to supply the Garrison at Windfor with confiderable number of horse, either Troopers or Dragooss (100 ct 200 thereof would doe good lervice) who might be fent forth against the enemy upon any opportunity of Airprize; and as on the one fide they were to be difcommended if they (hould neglet the performance of action, having both meanes and opportunity to accomplishit; so on the other file it is unreasonable to require the Tame lervice from them (at, bleffed be God; we have had performed by other Garrisons ) and yet not to allow them a convenient supply of hories and Dragoons, who might be lent forth against the com upon all occasions, opportunities, and advantages.

On Munday laft, February 26, it was certainly advertised by laters from Chelifire. That there are two Regiments of foot, and the bundred horse lately landed at Westchelter, who were brought from Ireland under the command of Sir William Vanghan, who brought along with them thirty barrels of Gunpowder, and long

other

(Att) other Ammunition; notwithstanding which, the noble and galland Gentleman, Sir Thomas Fairfax, is no whit discouraged or difanimand, but that his valour might be the more confpicuoully and eminently scene against the greatest opposition, still prosecutes his defigne to cleare and free that County of the enemies forces a for which purpose, being master of the field, hee is advanced toward Westchester, and bath already gained Banden-bridge, a place of much firength and concernment, neere to that City which was forrified and maintained by the enemies forces, where he hath flaine many of them, and tooke divers priloners; but in regard neither the number of the men, nor the particular manner of that focceffe are yet imparted, I thall leave it till fuch time as I shall have a more full relation thereof. We heare also from thence, That Sir Thomas Fairfax hath fent the most of the women which were taken neare Numberwich with the Lord Birens forces, with Paffer into VVales. bet whether they thall be fent thence into Ireland, or otherwife proceeded against, is not yet knowne.

On Tuesday last, February 27, the Earle of Monmonth, who had formerly descreed the Parliament, and had for a long time continued with the Kings pretended Army, came unto VVestminster, where he had the foliame League and Covenant tended unto him, which he freely and willingly entred into; and being now convinced of his former errours, is resolved to live and die in the defence of the

Parliament and their just cause.

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The fame day there came a Mellenger from the Scotch Army unto the Parliament, who brought this intelligence. That they were now before Newcastle, and had not onely taken the Out-works, but had blocktit up on all fides, as well on the South as on the North there-of, which they had the easilier accomplished, by the drawing up some Keeles and other small Vessels at a low tide, which the Marquesse of Newcastle had caused to be sinke in the river of Tyne, rather then they should make use of them; in which about 5000, foot had got over the said River two miles above Newsurpe, and had now possels themselves of Sheeld field, and were within Pistoll that of the Towne, so that they could throw hand Granado's into it, and come even under the walls thereo', and that they seared not to make any long worke in the taking of it.

This day a party of horse and foot were sent out of VVindsor-

cording to order of Parliament.

(416)

Castle towards Hurleigh-house, and from thence to Greenland, to intercept some contribution-Money gathered in those parts for the Cavaliers, but we are not as yet informed of their successes.

For the laft successe of the Garrison of Poole in Dorfet Bire, there have been already feverall relations published concerning it a but in regard none of them are to punctuall and exact as the fervice needs farily requires, I shall acquaint you with a summary relation of the bufineffe, as it was imparted by a Meffenger who came from thence and related the feverall paffages thereof unto the Parliament, to this effed: That Captaine Sydenbam, the valiant Governour of Paul having intelligence that a Troope of Horse were sent from Oxford unto Dorchefter, from whence they were to convey tome Trestive to Wermouth within fix miles thereof, drew forth a party confile ing of three Troopes of Horle, and 200 Dragoones from Posts and Warben; who comming to Dorchefter in the night time with much expedition (it being bout 18 miles diffant from Poole ) having almost furrounded the Towne; upon their entrance into it, the Conliers having some intelligence thereof, many of them made a nimble flight, whereof Sir John & Strangewaies was one . who was in fuch hafte that he ranne many strange water with his Bootes in his hinds. Colonell Alburne was likewife there, but escaped by hiding himfelfe in a strange place for a Gentleman of his quality, that is to fay, in a Manger: however they had left betweene 20 and 30 gallant horse, with most of their big and baggage, which the Garison imprifed and carried into Poole, with about 6 or 7 men (for that was the most) prisoners; but they knew not the value of their prize till such time as they came unto Poole, where having opened the Packets and Poake mantles they found divers Letters both fom His Majelly and from the Queen, as also from the Lord Digby and Iermin into France befides feverall Commissions and Warrants for fuch Armes as they defired might be fent over into England, which specified severall fimmes of money to be fent for them. Also upon further fearch they found about the fumme of 3000 l. very much whereof was made up and fewed among the Buffe-coates, and other prifes which the tooke befides, to a great value; all which will be now imployed to a farre better use then to be sent into forraigne parts for the inriching of other Countries, and the ruine of their owne native King-

(412) Prom Briftol we have certaine intelligence by feverall of the inhabirants thereof, who wearied by the ctuell, wretched and wicked behaviour and mildemeanours of the Irilh forces there, made an efcape from thence and came the last weeke into London, who relate the fedulous and industrious delignes of the enemy to feduce and delude the ignorant multitude; for which purpose they doe not onely suppresse all intelligence from London and other parts for the Parliament, which might be a meanes to convince them of their errours, but do also imploy a printing presentere, from which they do divolge many most falle and fictitious relations and scandalous inve-Aives against the Parliament, Among many others, they say certainly it was generally reported, and confidently believed by many in that City, That his Excellency the Earle of Effex his Army was routed totally by the Cavaliers. That Sir William Waller and his Forces were all pen'd up in a Small Creeke of Land neere Southampton, where they were beleagured and surrounded by the Cavaliers. And sharthe City of London was in exercame want and diffreffe by by weafon of great penuty and scarsing of all provisions of villuals. Which report caused divers of the faid persons upon their escape from thence to get what number of Cheefes they could possibly obtaine, and to bring them to London for the reliefe of their friends here; for which they paid as much (if not more) for the carriage then they could now buy them for here. They doe also confirme the report of the difference between the L. Munkery and Sir Philom O neale for the government of that Cafile: Further informing, that the most of the Sermons now preached in that City are full of calamnies and flanders against the Parliament , and divers of their popula Priefls in their prayers doe commonly the fuch exprellions and imprecations as thele: That God would confound that rebellions (ity (meaning London,) and that it might be burned into auft and Asbes like unto Sodome and Gomorral of old. And that it is the ordinary diffeourse of the Irish which are there to declare their intentions and resolutions not onely to pillage but to lacke and fire the City of London.

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Thus we see how the malice of the divell doth worke much in the breasts of our adversaries against this renowned City for their standing up in the desence of the erue Protestant Religion and their Liberties; but this should not disanimate but encourage them to goe forward, and with more vigour to prosecute those glorious designed which

cording to order of Parliament.

which they have in hand, not fearing what all railing Rabbakehs, all false hearted Achieophels, and undermining and circumventing Tobiahs and Sanhallars can doe to hinder the building of the
Temple, and settling peace and truth both in Church and State, and
may also administer this caution: That they be carefull to spore
hend and exclude all suspicious persons (especially Irish whereof
the care now many) out of the City and Line of communication,
their sole designe of lurking and continuing here being onely upon
any occasion to raise uproares and combustions in the City.

There have been severall reports this weeke that the Ambassidous from the States of Holland were returning with Propositions for Accommodation, and that three of the Oxford Lords, viz. the Earlest Dorses, the E. of Southampton, and the Lord Donsmore moundcome along with them; but as yet we cannot be aftertained of any fich thing; but if peace be really intended from Oxford, they may be afford to finde the Parliament; here willing to conclude of a peace settled with truth, and delinquents brought to condigne punishment; but otherwise their expectations of that nature will be frustrate.

Divers of the inferious fort of Cavaliers who have been then prisoners by the Parliaments forces at severall times, and were imprisoned in Newgare, Lamberh-house and other places show Lindon are to be fatcht out of those prisons and to be shipt for harmonds or some other forraigne Plantations which will be a good my not onely for them but for the Common-wealth, who are at great charge in the detaining of them, the Parliament not being willing to suffer them to starve as they doe ours at Oxford; and also in regard they are alwaies agitating some designs for the disturbance of the peace of the City, and might in a short time (their number sills in creasing) have been the authours of much mischiese.

There is a report from Markagem, that divers of the Cavalled of the Princes owne Troope have deferted the Oxford party and are come in thither, and have submitted themselves to the Parliaments But in regard the Letters that came last thence doe not mention it. I shall defire you to suspend your beliefe till we heare it surther confirmed.

There were brought this weeke to the River I hames two Velich, which the Parliaments ships that lay before Newcoffle had takens their comming forth; the one wheteof is a Danish Pynk that care

ried Armitiand Rye in thisher from Denwirk, and came out from thence laden with Sale and Sea-coals, and the other had the fame lading; which with some other prizes in that nature will be of near mahate the price of Coales.

From beyond Sea it is advertised, that the States have summoned such of their. Commanders who are now in the Kings Army in England to appears by a certaine day; and that such as shall not appears

hall be casheered for ever being imployed by them.

athe Taffell-mouth in Holland, met with some of the Scarborough Apostate Capt. Browne Bushelt ships, whereof he sanke one, tooke two, and chased the south, who split her selfe upon the see.

Also that a Datch ship belonging to Zirickzee in Holland met with an English ship going into Flanders, tooke her, and found in her some Chests stuffed with Plate and Money belonging to the Marguesse of Newcastle, and shath carried her to Tirvere in the Island of Waltheren in Zeal and. It is likely the Mary of Newcastle hath a defire to escape beyond the Sea after his money and Plate; but I doubt not but he will be prevented by the vigilancy of the Scots, and of the Parliaments ships which he before Newcastle.

On Wednelday last Feb. 28. The honourable House of Commons (according as is accustomed) kept the folenme day of humiliation at Margarets Church at Westminster. There preached before them in the Forenbone Mr. Bailyone one of the Commissioners of the generall Affembly of the Church of Scotland upon Zachariah 3. 1, 2, 82 3, verses. And in the afternoone Mr. Thomas Toung of Stammarker, and one of the Assembly of Divines in England 3 his Text

was Pfalm 31.24.

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There have beene leverall fails and scandalous reports raised by malignants and others dif-affected to the Parliament, against severall of our worthy Commanders especially those whom they finde most active and faithfull for the common cause; and amongst the rest, there was lately a fails rumor raised concerning Serjeant-major Stramban under the command of Six William Waller; both the report it selfe and the sictions essential appears by this ensuring Certificate, which is published for the faid Serjeant-majors vindication.

W Hereas it is by some reported, thus Mujor Strawhan bath beens lately questioned before a Councell of Warra, as being guilty of

cording to order of Patliament.

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commissing a Rape upon the body of a woman neer. Arundell Toob be County of Suffex. These are to affire all such as have received such ports, that the said Major Strawhan hash not been at all accused a Councell held as a Councell of Warro within that Army, of which to Right Honourable Sir VVilliam VVallet is Generall, nor set questioned for that hainous offence, and that these reports are sailed. In winds whereof we have subscribed our names as Inages in that Councel of me. Dated the 21. of February, 1643.

Ckristopher Potley, Generall Majot. Henry Sanderson, Set jeant-Major. Herbert Morley Colonell.

W. Liam Weyms, Colonell.

David Lichtone, Ser jeant-Major.

Ralph Coatsforth, Captaine.

The Powell Generall quarter master. De Latour, Captaine. Francis Fairfax Generall Adjutant. Alexander Pophame.

On the same day we had certaine intelligence. That there are about 2000. Irish Rebels landed in VVales, and had joyned thenselves with the Archbishop, alias, Cardinall Williams, and the rehos the Militarie Clergy in those parts, intending to come into Cheshire against Sir Thomas Fairfax, whereof Colonell More having intelligence cut off Brandon-bridge, by which meanes be bath hindred their passage over the River Dee, so that we hope before they can force any passage, Sir Tho. Middleton (who is now preparing the go from London towards VVales, for which purpose he hath a Convoy from the Lord Generall, and is to joyne with Colonell Command so to oppose them, and hinder their intended proceedings.

The last night about 9 of the clocke an Order was published and

his Excellencies hand in London, to this effect :

ROBERT Earle of Effex, Captaine Generall of all the Forces suffil and to be raifed for the farvice of the King and Parliament.

T is his Excellencies will and pleasure, and I doe hereby firstly charge and command all Officers, and other Souldiers, after Horse, Foot and Dragoones belonging to the Army under my command, forthwith after Proclamation made hereof, to repaire to their severall Quarters upon patheof death,

Given under my hand and Seale at Armes, this 28 day of Febr. 1643;

Printed according to Order.

Lordon, Printed for Thomas Bates, and 3. W 3. 1 6 431

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London

Of certain Speciall and Remarkable passages

informed to the PARLIAMBNT, and otherwise from divers parts of this Kingdome, from Thurseday the 22.0f February till Thursday the 29.of February. 1643.

Containing thefe Part: culars, viz.

A rue relation of the Lord Generalls Army at Saint Albans and other Cailons in Hartfordfbire.

a. A true relation of what provisions were made stay of at Kingfion going to

the Enemy at Redding.

3. A true relation of some Gentlemens escape from Oxford, together with the effect of the Kings Generalls warrant, for levying of more force in the Wefteren Countics.

4. A true relation of more forces raising in Kent, and Suffex, for the affishance of Su William Waller.

5. A true relation of the defeate given the Cavalty at Dorchefter, by the forces of Poole.

6. A true relation of the Eule of Lanericke and Colonell Caninghams going to Scotland.

7. A true relation of News from Colonell Maff, Governour of Gloncefter.

8. A true relation of Dartmouth Shipps going to the City of Cane in Normandy for Ammunition.

9. A true relation of the taking of Banner Bridge in Carnarvan shire by Colo-

nell Mitton.

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10. A true relation of Sir Iohn Meldrums force, at or before Newarke.

II. A true relation of the feizing of Mr. Holbornes Library at Lincolnfe Inne.

12 A true relation of Sir Thomas Fairfax his proceedings against the Irifo Lord Breverton in Cheffire.

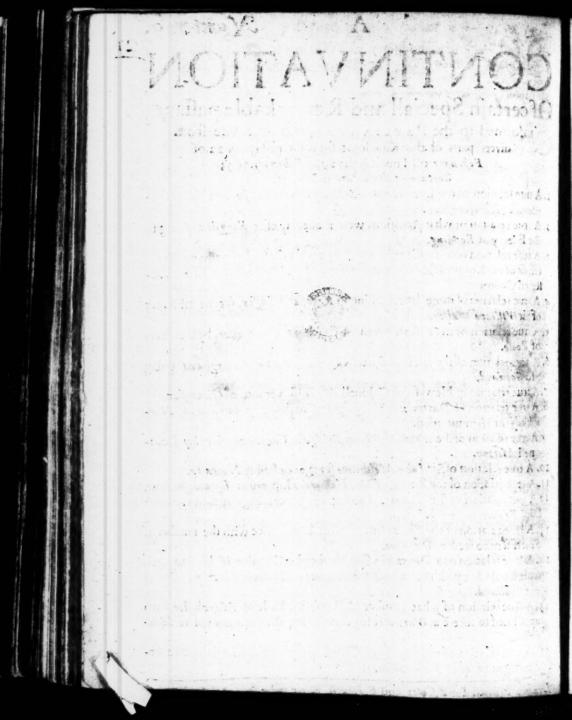
13. A true relation of the Scotts fince the last from thence with the number of Scotts fent to fecure Durham.

14. A true relation of a Dermorke shippe raken by Captaine Willis fraughted with Coale & by him brought into the River of Thames, which was bound tor Holland.

15. A true relation of what number of Horse the Earle of Manchester hath apprinted to mee.e at Warwicke for conducting the Ammunition to Glon-

16. A true relation of the new Burgeffes which have taken the Covenant according to order of Parliament.

London Printed for F. Coles, and F. Leach, & are to be fold in the Frie





### A CONTINVATION OF Certaine Speciall and Remarkable

passages informed to the Parliament, and otherwise from divers parts of this Kingdome.

From Thurseday the 22. of February vill Thursday the

HE generall Current of discontent, that runnes with Inch's feditions noyfeover the whole Kingdome is the diforder of billining and freegertering of Souldiers upon the well affected Subjects, and in every contraversie, he that is most powerfull mostable he is thought to doit. The Councell of State is most wife and learned in regard of which I intend not to meddle with matters of fo great a confequence, yet thus much I could with that tome passages of our Enemies, or observations of foraigne States were better observed, who houlds it a general! Moxim to quartertheir Armies upon the borders of their enemies, if not in the Enemies Country: I speake this because of the late rumor which was spread concerning the unruly and disordered Souldiers in Mentford bire, who under color of want or for pay, plundered their dwne Garisons, which if true, it were high time to make some example to avoid future mutines and outrages in the like nature Our Armies have hitherto gone in a faire decorum, doing little outrages more then what is infuall in all Armyes, and if at laft they be suffered to tall into such disorders, questionlesse the well affected

affected will timbe iff affected, and to confequently the period bio.

Ivoked will feeke to revenge those wrongs, and which may be a

ufficient precence for a future waste.

There was a complaine made by divers Gentlemen liveing in King (on upon Thams, that on Salerday last late in the night here came a Hoy or Liter from London, where after previe learch what the faid Liver was laden withall the Customers of Kingston found great store of provisions going to Greenland House, Maidenbead, Redding and other Garifons of the Enemy, and what the povifions are, as neere as I have heard it related, I have here lett downe. to witr, many rundletts of Wine, Butter, and old Cheefe, Fish of the best against Lent, and sixtie barrells of Oysters, to get them fresh appeares fuch woll-withors to the Enemy if occasion fewed should hardly gett a morfell of bread for their paines, but this is done under colour of trading or traffiqueing too and froo, which may be benificiall to the Citrio, and although the faid Liter with the goods, were by fomegreat powers authorized to go freely to our Enemies, yet order is taken for to inquire into the laidbalines and the Liter fail lyeing at Kinfan till further order of the Palis ment.

From Oxford there is certaine loteligence of three Gentlemen lately comming there hence who relateshed preparations to be speedily raised in the West for the Lord Hences speedie supply at Winchester, and to that purpose, the Kings General have tenta Commission to the Major General of the West, to emissed the force of Horse and Mento goe against the force raised by the two pretended Houses of Parliament (as they are pleased for call thinn) and the persideous Scotch, who hath broken the late pacifications and now in actual Rebel ion against his Majesty. These words on to the same effect runneth the warrants for the making of the faters to goe against the Parliament, and if this she that way to treat and for a peace as some supposets let the world judge whether meant as pretended.

There hath been great pressings in every thwo stand village force this Command came to the Major Generall, footbarded Schilding cre lately pressed, there came only 200, & was faine to make a strong

guard to conduct them to Hopton, which otherwise all or most part hadescaped; if the Cavalry Westward can raise no greater lorce there will be but little neede of the Kent and a fux sorces, who wo luntarily have raised of horse and soote neere 4000, for she assistance of Sir William Walter against the Hoptoniam. I have heard it for truth, that although the Lord Hopton endeavoieth to bring all his Army into the South parts, yet it is not conceived that he doth it in any hopes to make a forceable entry into Sussex or Kent, but of malice to ruyne those parts being on the borders of his Enemy Sir William Walter.

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The last news from Dorfethire is certified thus, that there was the lumme of 3000 pound starling sent from Oxford for the payoment of the Garison at Waymouth and Dorchester, the Governour of Roole having notice thereof sent a parry of 200 horse, who unawares, and in the night seized on the Cavalectes seping, and tooke what they seemed fitting, and carried their Treasure safely into Poole, whereof in most of the Cavalecte doubletts every Soulder sound therein quilted of gold some as. 50, and 60, pound. Other some against such, that there was a Dutch man littly landed at Neymouth with 2000 Armes, and having received in Oxford 301 4000 pound for them, and intending against for Holland, was at Dorchester meet withall by the Poole men, who risted the said Durchman of his money, but whether either of the two relations be true or reported, I cannot assume in sort with 1000 200

The Earle of Lynericke and Colonell Commingham lately gone towards Scotland, who by their faithfull Protestations will bee a meanes of railing more forces for the assistance of the Parliament.

Colonell Maly, that faithfull and worthy Commander in Geneeffer is faid to bee in diffresse of Money and Ammunition, the enemy stopping the Passage from that Cittle to Warwick, 32: miles distant, and therefore in regard it is one of the enemies chiefelt designes to blocke up those passages, that they may thereby the better receive fresh supplyes from Wales or Ireland, so vices it sethat that Governour and the Garison were supplyed with all manner of necessaries, for the speedy prevention whereof, which

all the mony in the Kingdome is not able to doewithout all

By Letters from the Cittie of Cane in Normandry, it is certified that from Darsmouth (hipps are daily fayling too and fro, and most part of the Ammunition used in the Kings Forces are fercht from the Migizine of that City, being one of the chiefest Magazines the King of France hath.

The Westerne Pyrates hath had a long time of pleasure and great robberies at Sea, hath lately beene comitted, but it is hoped some of the Lord Admira! Is shipps now setting forth are to attend and guard those Castles not so much to hinder the traffeking of other nations, as to keepe them within their bounds from silching

our Countrymen and friends.

Out of Carnaryan Shire there is a late and true report that some force under the command of Colonell Miston hath taken a place called Bannerbridge, in which place there was of Gentry and Yeomanry 60. prisoners and now in Custody in the Towne of Nasi-wich.

By the Messenger from Nottingham it is reported that Sir Iohn Meldrum is come before Newarke, and with his forces have blocks up some part of that Towne, he is by all relations 4000, besides the sorces under the Earle of Manchester which is not sull source miles from him, which without all doubt a feet the weather changes there will be su daine action on both parties, for there is preparations on both sides to that purpose

The great Lawyer at Oxford Mr. Holborne of Lincolnes June, his Liberary of Bookes and Manufer per was this weeke leized on, and

are to be fold for the use of King and Parliament.

There was a report given out that Major Strahan had ravilled a woman in Suffex, for which I exwas to be tryed by a Councell of Warre. This report is raised in Spleene of that worthy Gentleman and most false and untrue, for better satisfaction, It is attested under the hands of twelve Gentlemen who were of the Councell of Warre under the Serjeant Major Generall Sir Villiam VValler.

From Sir Thomas Fairefax the last news is certified thus, that the

Lord Brenereon is full in Biddle houfe with the number of 300 Souldiers: more he is in great distresse, and would faine surrender upon conditions, but this leafolie is, that h is actions are fo odious, hat he is fearefull to find to the Articles of agreement, and to by all likelyhood will frand it out in hopes of reliefe from his fellowe murtherer Sir Tohn Byron, Sir John Mens lately Governour of Schrosbury is gone to Briffoll where, it is reperted that he is whe lett forth in a man of War for the lafe conducting of more

Irish Rebells into this Kingdome.

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From the North, and of the Scotch proceedings before New calle, it is reported that Generall Lift , hath sentthe Earle of Argile with 8000 Souldiers to fecure Durham, and that Mewcaffle was not so berounded as reported, for the Marquille of Newcastle is fled from the Towne wi h the greater forces therein, and marched a. gaine towards Torke his old habitation, hee received flight enterminement in that Country, and could neither receive contribution not monies of the Gentlemens Estates formerly sequeflered by him, fo that this great incendiary is in great distresse of mony to pay his Army for want of which we heare there is a kind of rebellion amongst them.

Captaine VVillis of the Lucy hath lately taken a Denmarke Ship laden with Coale comming from Newsafile and bound for Holland, his a shippe of Holfine in Denamble called the Fortune, a fortunate prize for this Citty, now at Anchor in the River of Thames, where-

of we hope to receive the benifit thereof.

This 27 of February there is an Order of the Commons affembled in Parliament, that all fuch Members that have not taken the Covenant, were to come and take it on the Fast day after the

fecond Sermon.

Wee have had severall reports of what distresse that valiant Commander Colonell Mally is in for want of Ammunition at Gloucefter, but wee are now affertained there is a courfe taken for the speedy furnishing of that Garison, viz. That the Earle of Mancheffer hath appointed two thousand of his owne horse, and likewise commanded all the Garisons betweene Memorie and warnisk to fest forth a competent number of horis and

se foote to micete on the an of remain at warnie, where the Ammunition is, and from thence by convoy to be fine to destine, the reason of such preparations to convoy the faid Ammunition. on is, that the Enemy hath waited for the faire thee it we find fent, which was the cause that it came to the thanker, Lienter and Warwick, and the Enemy is neere 2000 frong; to that there needeth a ftrong guard to force a paffage. and a runder de lo The twentie eighth of this instant February according to the all Custome the Fast was solemnized at Saint Mil out in Welling He , where in the forenoone one Master Bay eg a Stouch man preach. ed , h s Text was Zachary the third Chap. the first and second tolk and in the Afternoone Mafter Toung of Suffolke, his Text was inthe Pfalmes the at. and the fall verfe, after which the Sheaker cameto the Houle and all the fe Burgefles that had not before taken the Covenant came and tookethe Covenant according to the Order of the Commons in Par liament. tion not monies of the Gen fined by him, to that this great Sandadiery is in great diffic fi of more of parties, from you want of which we be care there is a sind of rebellion among flinera. eliand of a pripose or agod swife This 27 of February there is an Order of the Commons aftem-This is Licenced and entered according to Or Wee have had feverall reports of what delivede that validity orne harfe, and blewife comma dedalithe Garitors between Newleand warried to four forth a court test number of h

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### The Weekly Account & Febr. 29.

Truly and faithfully communicating the choisest and most Remarkable Intelligence, from all parts of the Kingdome; From Wednesday the 21. of February to the 29. of the same.

#### Wherein is contained these Particulars:

1. Good news from the Scots; with a Relation of their finding fixe thousand unto l'immouth and l'immouth Cafele, fixe thousand unto Dutham, and of their besieging Newcastle; with the Marquesse bis retreat unto York.

1. Of certain new Victories obtained by Sir William Confable.

- 3. Good hopes that Glocefter will fuddatuly be relieved with Ammunition,
- 4. The Lord Hopton growing firong and Anticeposus at Winchester, and Sir William Wallet proparing to oppose them.
- 5. Twenty thousand pound suddainly to be prepared for his Excellence to buy Horse. Fe to recrute his Army.
- 6. The North pares of Ireland retieved with provision, and the brave service of the Ships in their return from the pee.

7. Propositions of Peace drawing up at Oxford.

8. The comming in of many Knights and Genelemen unto the Parliament, to par-

9. The ammunition fent into Lancashire Safely arrived.

10. The actions and expectations of Prince Rupert at Worcefter, and more Robels landed at Chefter, and the barbarous demeanor of them.

11. The Oath of Secrefie to be taken by the Conneell of State.

13. The great fear at Oxford, and preparations to endure the Siedge.

13. The Lord Louchian delivered from his elofe imprisonment in Bristoll Caffle, and exchanged for Collonel Goring.

14. The Queen in a deep Consumption at Oxford.

- 15. The brave fervice of fome Parlsament Commanders in Derby hire.
- 16. The Lord Major to charge all Muniflers, that they permit mone to preach in their Churches, but such as they can give accompt of.

17. Areport that Newark is befieged by Sir John Meldrum, and the Lincoln-

theel Moves of the Protections of the Prechron of Scotland betore New tat .. And how the that of Effex is so receive factivitie, eveny mouland penud to bry Borfs, Rc.

# The Weekly Account

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May , ye is more the south a rolling profes , and the brane factoring the Ships is a come Commenter.

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11. The Out of Secretic to be Taken bythe Com eithof State.

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13 The Land Love line weber on how his a efe in preferences in Brillell Coffee Enderschanged Ar College Compg.

14. The Carry in a Keep Confirmation of Oxford.

The Technical form on of floric Pin serve of inservendors in Dethy Miles,

16. The Lord Marco cartain and Mon for the rice or mere con erag cher in their Courches, but fuch it they can gove account of

2. Asspore that News ik a befored by Sir John Meldenn, and the I ocolabut Forces.

:43 Lordon, Princed by Formal Alfap, according to Order, 164 1



### THE WEEKELY A COOMPT

OF

Certain Special and Remarkable Passages
From both Houses of Parliament, and

other Parts of the Kingdome

From VV ednesday the 21. of Fabruary, to the 29. of the fame, 1644.

KVednesday she 22 . of Bebraust no guiron ganti vottod

atchievements of Sir William Confeble, a man so successfull in his Armes, as if he had taken victory (4s well as his enemies) Prisoner, and that you may believe it, we have suce intelligence that he had surprized many troops of the enemies horse in the East riding of Yorkshire, and taken many prisoners. Although the time of the yeare bath been unleasemble for the service of Armes, yet of late there hath not passed a week away which hath not been full of the valour and the fortune of this Nable Gentleman.

It is reported that they are busic at Oxford in drawing up Propositions of Percero send to Westminster, which are expected to be brought by the same Gamesters, Master Thomas Offley, and Master Pansham, or rather by the Earle of Dorser, the Earle of Sonthampron, and the Bishop of Armagh.

Although Glocester is not so much streightened as the Malignants boals yet it is not in that good condition as we could wish, we understand Colonest Masses hath lost two forts much to his disadvantage by the treachery of his Commanders, being corrupted by Goldstrom Oxford; but if he could get his Ammunition from Warryick (which indeed, being to pille through the memies country, needs a good convey to start it was doubt mountain Garrison would be as secure a place, and of much terrour to the enemy; and

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at great importance to the Parliament, as any Mold they have whatforver. In the mean time Collone! Major, hath not bean negligent to precure in Enemy all politible disadvantages. And there is no question but the Forces of Warringk, Leicetter, Darby and Northamptonshires will be all assistant in the conveying and guarding of it. Generall King last year, could bring American from Newcastle to Oxford, which is a farre greater way, and through many Countries of his armed Adversaries. And why should it be thought is great a taske for us, to bring our Ammunition from Warwick unto Glocetter, being to passe only by some Garrisons of the Enemy, whom so often we have beaten.

Thursday.

This day the House of Commons took into consideration the recruite of Sit William Waller for men and money. The Hopeonian forces bend all their power towards him. Sir Williams much laments the wrong these Comtries (where his Army is) do sustain by free quarter, a red esse for which will sa Idainly be procured. There is two thousand pound to be raised out of the Court of Wards and Liveries, for the City forces which are now at Personia under command of Collonal Brown: And the London Militia are desired to take Order that the City forces may continue there something longer, for the better strengthening and assistance of Sir William Walters forces against the Lord Hoptons, who begin to look very big upon it. There was a report that they had surrounded the London Brigade, but it is sabulous, for the Hoptons Forces are as yet at their head quarters at Winchester. but we doubt not but that Sir Walters Walter will march thither bravely accompanied, to give them swift, if they date but stay to receive his complement.

This day we understand, that Sir Iacob Afpley with five or fixe hundred hose and foot, came to old Windsor and other Villages thereabours, and took what horse, oxen, theep, and other plunder they pleased and gave an alarm to the City it selfe, who understanding of the near approach of the Enemy, presently took horse with a resolution to encounter them, but not meeting with them, they had the foreign to escape with their plunder, siving one lame Irish man,

whom they took prifoner.

The Commissioners of Excise have undertaken to supply the Lord General with 20000. I. according to the defire of the House of Commons, to recrute his Army with horse, see. so that his Army will be suddinly fit for action, is the mean white, some Gentlemen of Harrfordshire have peritioned the House of Commons, that they would be pleased to consider that County, for some allowance for billeting of souldiers, whereby (though with much willinguests) they have undergone a great charge. And the Commons have taken into confideration; and appointed a Committee to take the accounts for charges of

their

their bil letting, and that there that be by his Excellencies conferm is deduction made out of the pay of the Lord Generals Army, to give fatisfaction to them. From Ireland we understand that the shap called the Owers hath transported provision for the English and the Scots that opposed the cessation of Armes in the Province of Vister, and brought it safe unto them, and on her return for England, that it was her fortune to meet with five ships that belonged to Falmouth and Dartmouth who did fet upon her, but she did so bravely receive them, that they were inforced to leave her with the loss of many of their say-lors, and she is returned safe to London.

There is also report of another ship that was bound for New England, and inher way was to unlade some part of her provision in the North of Ireland, who comming into Saint George his channell neare Miltord Haven, she call hachor at a creek thereabouts, and presently a man of warre of Dunkerke fell upon her, and being within pittoll thot would have borded her, whereupon she gave the Dunkerk a broad side, which set her farther off, and cut away her maine Mast, and slipping her maine Anchor she sought with her stourly for the space of three or source houres, and (as it is reported) such her. Thus thought the enemy be stronger and more in number, God is seen both by Sea and Lands to affait the Parliament.

We told you the last week that Sir John Meldrum was fent for to the Parliment to be made Governour of Plimmonth in the roome of Colonell Wardlim who is troubled with ficknes and the gour, but it is thought that the Northcountries where now he is can hardly spare so brave a fouldier. It is since reporred that he hash a design to fall upon Newark, and that the Lincolnshire forces
are drawing up to affish him in his enterprise, and that they come from all quarters round unto him, but in regard the season is so cold, and the place so strong,
we believe he will not attempt it until the weather be more seasonable.

Friday:

Report was made of divers Knights and Centlemen that defire to enter hinto the national covenant, and to tender themselves into the Parliament whive and dye with them in Gods cause and theirs, deficing that they might putake of the benefit of the Declaration of both Kingdoms. Thave forborn to give you the names of them, because a List is suddenly expected to be presented to the publick view. There was an Oath of Secrecy to be agreed upon by the Councell of State wherein no man was to reveal any thing, mieste the Major part of the Councell did allow him, which was conceived to be of great advantage to us, in regard that thereby the enemy should no more particle of our Councels as heretofore, but the Lords have not yet codificended unto it, but would have it, that any Member of either Honse may come and heare any basinesse debated amongst them, but not have the liberty to Vote,

We understand that Urban the eighth Pope of that name is dead; he fire

longer in the Ses of Rome then many of his Predecessours, he was included to Schollars, but most especially to the miserable maderew whom the world call Poets, and wrote a booke of Lyrick Poems himselse, which being Pope, he afterwards called in . Who is his successour is not yet fully knowne.

We hope the Protestant Armies will ere long be as bold as death, and pulling the Pope from his universall chaire, will humble him as low as the grave. From Nottingham we have intelligence of a new plot of the enemies to surprise that Town which is happily discovered, and the plotters apprehended. They came into the Towne upon a Market day in the habit of women by that means to carry on the Designe with lesse suspicion, they were above twenty in number, their designe was to have seized upon the out-guard, and with long knives which privately for that intent they carried with them, to cut the throats of those that kept the Guard, and let the enemy into the town.

The disaffected people in Kent begin now to come in apace, and to take the Covenant of the three Kingdomes, the integrity of the canie, and the Scots comming into England, begins to make them open their eyes to see and to adhere unto the stronger side, which indeed the love unto Religion, and the preservation of their country should have induced them unto; for to comply with the better side to avoyde molestation either in person or estate, is a work of outward policy and deserve the rather cansure then applause.

The Armes and Ammunition that were lately tent from London into Landauftire, are fafely arrived at Leverpoole in that County, so that new Sir Thomas Fair fax who as we heare is yet at Biddle house, in which the Lord Breeze ton the great Papist is; will be sufficiently provided with materials to perfect that siege, and were he but recruted with monies, to be a happy and speedy. Agent for the conducting of the Ammunition from Warwick unto Glocester.

Saterday.

The Scots Commissioners have moved for an exchange of the Lord Lord thian close prisoner at Bristoll Castle, and (by reason of his ill mage) in danger of his life, and having nied means to the Lord Forth Generall of the Kings Army to that intent, Master Walter Montagne was demanded for him, which Proposition the Scots Commissioners looked on with great indignity, there being indeed no reason why a Traytor and a lesuit should be thought a competent exchange for so innocent a person as the Lord Louth an is, who had no wayes given them offence, finisels by his fidelity in his service wherein the was intrusted by the State. But since that, there bath bin another Proposition that Colonell Goving sonne to the Lord Goving Embassadour for his Majelly now in France, should be exchanged for him, which exchange the Commissioners have referred to the House for their approbation, and by reason the heath beene knowne to be so notorious a delinquent, there were some seasons also so bee alleadged against the admittance of that exchange.

yet

yet notwithstanding the inequality, the Commons to testific their entire the front to the Scots, have condiscended to his Exchange for the Lord Lambins, although not long since they refused sixe thousand cound, which was offered

presently to be paid to the Lord Fairfax for his ranfome.

From Derbylhire we underland, that Serjeant Major Sander advanced with three hundred horse to Winsield Mannor, and fell upon the Enemy in his quarters, and brought to Derby some Prisoners and Armes and about twenty horse. Not long after he marched to Tissington, and gained some booty there likewise. We are informed also that Captain Barton went to Fosson in Derebyshire, and serzed there on the person of Mr. Ishn Agard late high Sheats of Derbyshire, and took there some Armes and other booty. Since which time the Derby Forces have been before Kings Milles, a House of the Earl of Huntingdon, in which the Lord Loughborough had put a Garrison of souldiers, who much annoyed and molested that part of the Country, but the House being very strong, the Ordnance could do no execution on it, whereapon Sir Ishn Gell chose five men out of each of his Troops to storm it, who made such a gallant assault upon it, that they took the House with the loss on-ly of three of their men, and carried away the prisoners to Derby.

Munday,

The Lords have propounded to the House of Commons, that the Lord Major of London should be delited to require the Ministers in the City, not to suffer any to preach in their pulpits, but such as they could give an ac-

compt and would be answerable for.

We told you the last Week, how the Carrison of Poole had taken Collonel Windham, and about a hundred and twenty horse. We are since informed, that Prince Rup. 72 sending a Convoy with three thousand pound to the Garisson at Weymouth, they of Poole having notice of it, presently sent out a party that met the Convoy, and after a short skirmish routed them; tooke the three thousand pound, above a hundred horse, and many prisoners with

their Armes, and recurned fafe to Peole.

Prince Rupers we understand, continues with his Forces about Worcester, it is probable he watchesh the going of Glocester Ammunition, and expecteth smeadditionall supplies from Wales, and the landing of the Irish Rebels, whereof two Regiments are landed at Beaumorrice in Anglesey, and another puty of Native Irish are landed near Chester. The Irish that came over with the Lord Inchiquin make most cruell spoil in all places where they come, they have pillaged many houses in Dersetshire, and amongst other a Ladies, whose where I cannot at this present tall to minds, but he shed to Line for falsey and afterwards these mercilesse Spoilers set fire on her house, and burned it to integround.

THEF

Le understand no certain newes from Newcastle, there is a report indeed but (as yet) we know not on what uncertain wings it sies, that the Scots have received some unconsiderable losse from the Lord Marquesse of Newcastles forces without and within the town. The malignants make sport at Oxford to boast that the Scots are in Newcastle, but I doubt not (ere many payes shall passe over) we shall be able to sport with them in earnest, and to assure you that they are not only in Newcastle but the Massers of it, and the Marquesse of Newcastle too. To give you the true Accompt of that place, the newes is so uncertain, that as yet we know not what to believe, or what to deliver. This only receive from an establish Maxime, that by nature we are given to finter most that side, to which we are most addicted, contradiction is a fan to inflame that love. There is a report also of many ships taken by the Parliament side, and one ship laden with treasure which belonged to the Marquesse of Newcastle, but of this the Parliament it selve hath no notice, Neither is there any credit to be given to it.

This evening we gained some intelligence from Newcastle, and the titular Marquesseof ir. We understand by an intercepted Letter, that the Marquesse hath wrote unto his Majesty that if he will provide for the South, the Marques will take care to defend the North; but there is a report that trodds on the heeles of that intelligence, which informs us, that the main body of the Sous Atmy continues still the siege before Newcastle, that they have fent six thousand to Tinmouth and Tinmouth Castle, and six thousand more are snatched into the Bishopprick of Durham, that they expect a supply of seven thousand, some say ten thousand men from Scotland. And that the Marquesseof New.

caftle is retreated towards York.

The Ordinance for monies for his Excellence was this day expected to be printed and made publick the report at Oxford that his Excellence had loft much of his splendor by the Councell of State, is meerly fabulous and fo crosse to the truth, that we shall find it will adde more glory to him. The oath of secreey which the House of Peers held a little in suspence, there is no question but it suddenly will be agreed upon, and the rather because it is already known at Oxford what hath bin debated here in London by the Councellof State. We told you in the beginning of this weeks account, that were fome Regiments of Irish landed at Beaumorrice in Anglesey, we can now inform you that there are more expected, and that Sir Richard Buckley a great man in that Iland, and as great an Agent for the commission of Array, is made a Baron by his Majesty, for his good service in being there an Affiffant to the Irish to prosecute this unnaturall warre. The preparations fuddenly to mereafe his Excellencies forces, bath much frartled them at Oxford, They begin to teare a fiege, and to that purpose all unprofitable persons are thence suddenly to depart; the fouldiers are as bufic in retortifying the decayed works, as the Councell in drawing up Propositions of Peace. I could with with all my heart that Bodiger Library one of the best in Christendom and which as farre exceeds the Variett in Planand books, as the Vatican exceedeth it in Manufeript, were a little farther off until peace were established. It is reported also that many Papists are fick at Oxford, and in a deep confumption. It is the wit of Iustice, that they who have consumed the Kingdom, mould confume themselves, It is reported also the Queen is fick at Oxford,

There were never more books abroad then now, and never lefte newes, for my owns part I would have chosen rather to be filent, then to run into numbers with uncortainty and offend the Truth,

FINIS.

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Hese judicious OBSER VATIONS, and ANNOTATIONS upon the Apologeticall Narration, humbly submitted to both Houses of Parliament, as being at this time necessary and seasonable, for the Vindication of all Protestant Churches, defending of the Authoritie of Parliaments, and Synods, and Prevention of sad Divisions amongst our Selves, (though I reverence the Persons of the Apologists, yet) I approve to be impressed.

Fames Cranford.



# SOME 23 OBSERVATIONS AND

### ANNOTATIONS

Upon the

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Apologeticall Narration,

Humbly submitted to the Honourable Houses of Parliament;

The most Reverend and Learned

# DIVINES

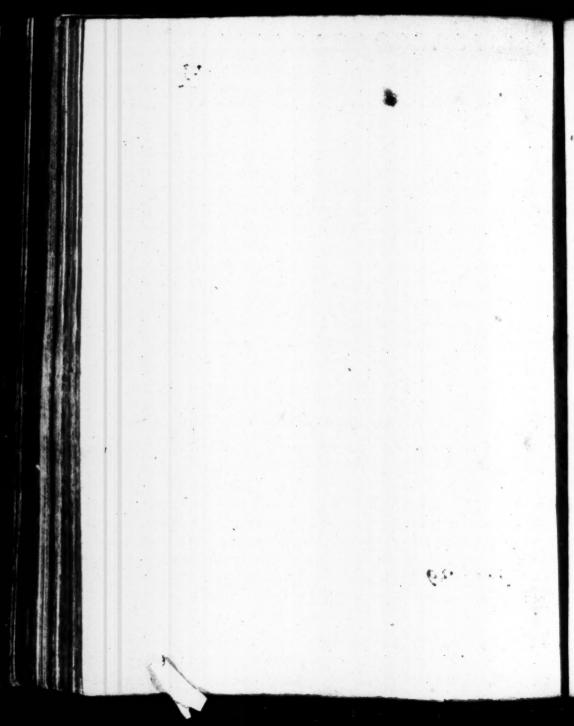
OF THE

ASSEMBLY,

And all the Protestant Churches here in this Island, and abroad.

fib: 29 LONDON,

Printed for Christopher Meredith, and are to be fold in Pauls Church-yard at the sign of the Crane. 1643.





TO

The Right Reverend, and Learned

### DIVINES,

THE

#### AUTHORS

OF THE

Apologeticall Narration.

Right Reverend and dear Brethren,

HE high esteem I have ever had of your Persons, and the great holinesse of your lives (desiring ever to be such my self, as I esteem you to be, except onely in your particular opinions, wherein ye dissent from all Protestant, yea, all Christian Churches

in this World) had almost hindered me, from the publishing of these Considerations upon your Apologeticall Narration; esteeming, That it was not for any particular man, such as I am, to oppose himself to such a number of grave divines, of so great learning, and so apparent Pietie: But on the other part, considering, that you, as my self, are but men, subject to humane frailtie, that ye know but in part, and con-

sequently may erre in part, I thought, that this, which is in question betweent you, and all the Churches in the Christian World, might be a part of your aberration in part, and of that which we know in part; And upon this consideration. esteemed it no lesse a part of my dutie, and Christian libertie. as a man, to oppose my self to five men, then for five mento oppose themselves to the common opinion of five hundred thousand, to so many learned, so many holy Divines, hundreds, and theufands for one of you, no wayes inferiour to the learnedst, and best among st you; And not onely to particular men , and Divines , but to so many , yea and those the most pure, and most Reformed Churches of the World, amongst whom the re have been found so many thousands who have scaled Christs Truth with the losse of their goods, imprisonment of their bodies, by the exile of their Persons, yea, with their dearest blood, and lievs, who if they wrought not miracles, at the least God declared his Almighty Power in working miracles about them, and upholding them; Men of so great worth, that the world was not worthy of them: And how soever these Motives be great, yet wrought they nos so much upon me as this, That I am perswaded in my conscience, that your opinion of Independency, &c. if it were admitted (pardon my expression till I be better instructed by you, or some others) could not best prove the root of all fort of Schisms, and Herefie, and consequently the utter everthrow of Christs Universall Militant Church here upon Earth. Besides all these considerations, I had many more, and among ft the rest, your hand expressions against them that love, and pity you, your apparent resolution in desiring a Toleration of your Religion, and consequently of a Separation from our Churches, which hopefoever they have power to hinder you, yet condescend to be suppliants to you, that you will entertain union, and communion with them. I may adde

to all thefe your undervaluing of the Parliaments great Fawours towards you; for ye know, Brethren, how they (notwithstanding all this, and your former Separation from all other Christian Churches) baving taken to heart your hard nsage in those evill times ye speak of, ( how soever in respect of your number ye be very few, yea bardly the hundreth part, yea not so much as one part of the Divines of this Kingdom, in respect of your Separation) invited you most lovingly to be Members of this prefent Assembly of the most learned, boly, and reverend Divines of both Kingdoms; whereof, had not they given you the capacity, ye had been altogether incapable: And not onely that, but also having resolved to send two Divines from bence with their Commisfioners to Scotland, they honoured one of you with this high favour (the greatest they could confer upon you at that time) and so in effect did honour you with the half of the honour, which belonged to all the Divines of the Kingdom; And yet not with standing all these great testifications of so great, and tender affections towards you, ye five men, five Members of the Assembly, (by whose Counsell, and Instigation, or upon what Motives we know not ) joyned your selves in a particular Combination, without the knowledge of either Parliament or Assembly, to draw up and publish unto the World an Apologeticall Narration, as ye terme it, containing in effect, (how soever ye name it) a singular defire of Separation from them, that so cherish you, with some unworthy Nick-names, ye put upon them, who stile you by no worse names, then Brethren. By such proceedings, what else have ye done, but erected an Assembly in the Assembly, a particular Assembly in a publike Assembly, by private Authority against publike Authority, taking private Resolutions against all publike Resolutions, what seever might be concluded either in Parliament, or Affembly; and in one word, an Affembly

bly to overthrow the Affembly? Thefe reasons joyned together with fundry others, made me to think more then I fay, and to suspect that ye would say more then ye say. And therefore. laying all particular affections aside, I resolved my self to publish these following Considerations, and Annotations upon this your Apologeticall Narration; which truely I do not out of any spleen against you (God knows it) for never one of you, ever offended me ; yea, I may fay, that I love you all from my heart, and that in writing of this, my foul is, as it were, rent in two parts, my understanding carrying it one way, and my will another; Christs verity forcing the one, and your singular piety alluring the other: But I must conclude. That it is better to follow God then man, what ever he be, or may appear to be; and that the will, that is but a blinde facultie, must let it self be led by the light of the under standing, which is the eye of the foul. And as I write not out of pleen, Co may I attest him, who seeth all things, that I do it not to gain any mans affection, or favour, much lesse in hope of any other worldly ends; and that if I did it. to gain any mans love, or friendship, I am as much desirous of yours, as any others: No such ends moved me: But if I have any knowledge of my self at this present, at the writing of this Answer (which yet I know is not such as it should be) I may fay, That my main aym has been Gods glory, and the edification of weak Brethren, who may have been mifled by your most learned Discourse; esteeming, that during the rest of my Pilgrimage, which cannot be long, having no other thing to do, I shall do well to do this, and so improve my Talent to his glory, the Edification of his Church, and the Salvation of my own Soul, and so Iremain

Your very loving Brother in Christ,

A. S.



## Some Generall CONSIDERATIONS

Upon the

Apologeticall Narration.

I.



Hether in any Ecclefiasticall or Politicali Assembly of the Christian World, wherein things are carried by plurality of voices, it be ordinary for any inconsiderable number thereof, to joyn in a particular combination among themselves; and therein to take particular resolutions, to publish the sunto the world; and so to anticipate upon the resolutions of

the whole A fembly.

T I

Whether in taking such resolutions, they should not consequently resolve themselves to quit the Assembly, and to appear as Parties? And if any man or men should do so, either in this Parliament, or this Assembly; if a connivence at such a matter should not be reputed for an act of great favour, love, and extraordinary tender affection towards them?

B

Whether fach an inconfiderable number, in fo doing, may not be refused by the parties, as incompetent Judges.

Whether this Apologeticall Narration was necessary, when ye found the calumnics, mistakes, misapprehensions of your opinions, and mists, that had gathered about you, or were rather cast upon your persons, in your absence, begin by your presence again, and the blessing of God upon you, to scatter and vanish, without speaking a word for your selves or cause? And if the honour the Parliament shewed you, in cashing you to be Members of the Assembly, was not sufficient enough, to justifue your persons from all sort of aspersions and calumnics, without any Apology? Whether after the dissipation of such Clouds, and such a justification, this Apology was rather necessary, then before, when ye were under the cloud, and not justified?

Whether this your Apologeticall Narration, wherein ye blame all Protestant Churches, as not having the power of godlineste, and the profession thereof, with difference from carnall and formall Christians, advanced and held forth among them, a among you, be seasonable, when the Church of God and this Kingdom stand in need of their Brotherly Assistance; and particularly of that of the Scots (against whom it as commonly thought to be particularly intended) who at this very time so unseasonable, according to their duty, hazard their Lives and Estance for Gods Church, all this Kingdom, and you also?

Whether (as it is observed by sundry men of learning, and as ye have noted your setues) ye should not have done better, to have set down your opinions by Way of Theses, and so manifested unto us, wherein ye agree, or disagree with us, or from us? the Brownists, Anabaptists, and these whom ye presend to hold the same Tenets with you, in old and new England, and the Netherlands, then in a Rotoricall and Oratorius may endeavour in the most part of your Book, to publish your great Sufferings, and extraordinary Piety, and so to move us all to compassion, and ravish us into admiration, as if he meant rather to perswade, then to prove them?

VII.

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Many als are very desirous to know, whether this Apologeticall Narration published by you five alone, be published in the name of you five alone, or of all those also, or a part of those, whom y pretend to hold your Tenets? to the end we may know in what efteen to have it. And if in the iname of you five encly, the Penners and Contrivers thereof; Whether ye five can arrogate a power unto your selves, to maintain these Tenets, as the constant opinion of all your Churches, having no generall Consistion of their Faith thereabout? If in the name of all the rest, we desire ye would shew your Commission from all your Churches, by what authorisie ye do it? Or if ye do it without Commission and Authoritie from them, if that be not to assume unto your selves a greater Authoritative power, then that ye call Presbyteriall? yea, then ever was the Episcopall?

VIII.

It were also not amisse ye should declare, Whether ye desire a Toleration for you sive alone in your Religion, or for all the rest? Item, If a Toleration in publike, in erecting of Churches apart? or to live quietly without troubling of the State? as for the last, appearingly, ye may have it unsought; but for the rest, the Parliament is Wise enough, and knoweth what is convenient for the Church of God and the State.

IX.

And because your whole draught of this Book tends evermore unto a Toleration, and consequently unto some Separation; I mould willingly know of you? What things are to be tolerated, or not tolerated in Religion? not in private persons, but in Consociations? And particularly, when the whole Kingdom is joyned in one Religion? What sort of new Consociations of divers Religion, it may in good conscience tolerate and receive into it? Item, Upon what ground Churches may, in good conscience, make Separation from other Churches, that desire Union and Communion with them? Whether they that aym as a Toleration and Separation, be not rather bound to tolerate some small pretended desects, not approved by those from whom they desire to separate themselves; and especially, when they that are so desirous of Separation, are not pressed to be Astors in any thing against their conscience) then to separate

separate themselves from a Church, that testifies a great desire to reforme the defects, presended to be in it? Whether it were not better for them, that aym at Toleration and Separation, to stay in the Church, and to joyn all their endeavours with their Brethren, to reforme abuses, then by Separation to let the Church of God perish in abuses? Whether they do not better, that stay in the Church to reforme it, when it may be reformed, then who quit it, for fear to be deformed in it?

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### ANNOTATIONS

Upon the

#### INSCRIPTION

Of this Book

[An Apologeticall Narration.]

LL Apologies presuppose some Accusation, which here appears none; or if it be intended, as an Apologeticall answer to what hath been written against your Opinions; it comes very short, weak, and slender, and no way satisfactory to their Arguments.

Neither is it a meer Apologeticall Narration, but also a grievous Accusation against all our Churches, as destitute of the power of godlineste, &c. So it is a mistake in the very Title of the Book, which is either untrue, or inadeequate to

the subject whereof it treateth.

[Humbly submitted] So humbly submitted to the honourable Houses of Parliament, as if they submit not themselves to your desires, in granting you a Toleration (for any thing I can see) ye seem no wayes minded to submit your selves to theirs. It seems also very probable, That being Divines, ye should rather first have consulted with the Assembly of Divines, your Brethren, then so ex abrupto, gone to the Civill Magistrate,

that

that arrogates not to himself, any directive power in matters of Religion: This should have testified more Brotherly and Christian Charitie, then here it does of politicall humilitie: And it is more convenient to the spirit and power of godlinesse; that the spirit of Prophets, in such matters, should be subject unto Prophets, then unto the spirit of the Civill Magistrate; who, for this effect, hath convocate an Assembly of Prophets, and would not undertake it himself. So this is a submission, That this most just and severe Tribunall, and most Sacred refuge, and Assum of mis-judged innocence, requireth not of you.

[By Thomas Goodwin, &c.] We have hereupon already expressed in the Epistle, and in our seventh observation, what many Learned and good men desire, and what may be their

judgement hereupon about you five.

Pag. 1. Now M. mbers of the Assembly of Divines and this also we have touched in our Epistle, and upon [humbly submitted.]

#### Notes upon the first Page.

Sett. I.

Or ears, &c.] Here beginneth this Apologeticall Narration; which, from this unto the ninth Section, Page the fifth, hath little or nothing materiall, touching the queltions in controversie betwist our Brethren and us: Onely it containeth a Narration of their godly wayes, whereupon they have never been challenged by their Brethren, that ever I could hear of.

[filled with exclamations] What can be these exclamations or exclamators, we know not, and therefore answers not.

Sell. 2. And now, &c.] It may feem very probable to reafonable men, 1. That it should have been more seasonable, To bave made this appearance into publike light, before your entrance into the Assembly, then so many Moneths after. 2, Before your Brethren, in submitting your spirit of Prophets unto that of

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the whole Assembly, then in this extraordinary way, unparalelled by any like unto it in the world. 3. To have sought of them a Testimony, then after this way, to take it at your own hand, and give it unto your selves.

[lain under so dark a cloud] Ye avow hereafter, that it is vanished away; so ye lose your pains, in taking away a cloud,

that is no more: See our fourth observation.

The Supreme Indicatory, Severe Tribunall, the most Saired Refuge, and Afilum for militaken, and mif-judged innocence.] The Parliament indeed is all this, in civil causes, but it pretends no directive power in matters of Religion, by teaching, or preaching, or judging of controversies of Religion; nor any executive power, that is intrinsecall unto the Church, as in the Vocation, Deposition, and Suspension of Ministers, in Ecclesiastical Censures, in Excommunication, &c. which are meerly spirituall; but onely an excentive, coercitive, and externall power; which is not in , but about the Church , and for the Church , whereby it compelleth retractory men to obey the Church: And this authoritie belongs actually, and in effect, in actus exercito (as they fay ) & jure in re, to true Christian Magistrates; but to others potentially, in altu figuate, and jure in rem onely, till they become true Christians. In vertue of this Authority, when Parties pretend to be offended by the Church, or if the Church judge any thing amisse, he may command the Church to revise and reexamine its judgement, and to reforment, if it containethany thing amisse. And in this sense, Constantine the Great, refusing an unjust and exorbitant power, that the Counsell gave to him, faid very wifely; Vos in Eccleffa, ego extra Ecclefiam Episcopus, For he was no Ecclefiasticall Minister, Overseer, or Controller, but Gods Minister in the State, for the weal of his Church in the State; which was not formally of the State, howfoever materially it was in the State: Wherefore if your meaning here be, That the Parliament should judge of the questions in debate, betwixt you and your Brethren; ye go against the Parliaments intention, which esteeming it felt, to have no calling of God thereunto, very wifely did convocate an Assembly of Divines to that eff. A: Neither beleeve I, that ye will grant unto it and the Assembly both, such an authority;

or if ye grant it, I doubt, if ye will submit your selves unto it:
And indeed, to grant them such a power, were nothing else, but to joyn your selves with the Arminians, who granted it to the Civil Magistrate, when they thought to have had him for them; and after wards repented themselves, when they found him against them.

Sect. 3. Pag. 2. [The most, & c.] To this Paragraph I have nothing to say, but that it is the judgement of many very judicious and godly Divines, That a Pastour is bound to stay with his Flock, so long as he is not present to be an Actor in any thing against his conscience; which many good men have done

in this Kingdom, and in fo doing upheld many others.

Sett. 4. Pag. 2. [ Neither, &c. ] Here I note two things. 1. Ye call other Churches, your Neighbour Churches; if io, they are your fifter Churches; And then how is it, That ye will not admit all the Members of their Churches, unto your Communion, at the Table of the Lord ? Will ye, or dare ye, communicate with them, or not? If ye dare, how dare ye not admit them all unto your Communion? It ye dare not, how can ye hold them for Brethren, with whom ye dare not eat or drink, at that spirituall Feast of Brotherly Love and Charity? 2. Ye tell us. That for fear of violence and perfecution, ye madechoice of a voluntary exile. If this be faid to excuse your departure, I have nothing to fay; But if it be to blame them, that not with standing all perfecution, remained in their stations, I remit the Reader to the third Section : onely I adde this, That they, who not with standing their personal persecutions remained in their Stations, in confirming others, are no leffe to be commended then ye: Neither is the Souldier lefle valourous, that standeth by his Colours, fighting constantly, and courageoully to death, then he that leaveth them, flying away, upon any imminent danger whatfoever, whatever his affection be anto the cause: And if they all had fled away, what might have become of the poor Church of God in this Kingdom? it might been, that ere now; Impius hac tam culta novalia miles haberet, Barbarus has segeres. Praised be God, that it pleased him in his mercy to uphold those men in these dangers, that they might be a means of upholding the Members of his Church here.

here. Yea, who knoweth, if in such corrupt times, many things were not rather to have been tolerated, which then could not be amended, then their Stations to have been deserted, so they had not been Actors in ill doing? Neither was the watchful. nesse of those times so great, but that many good men might enjoy, and enjoyed in effect the Ordinances of Christ. And howbeit it had been so; yet was it not necessary therefore to make a Schisme, in quiting the Communion of all other Churches abroad. Many Divines hold also, That the Minister of Christ ought not to sly away for his personal persecution, but

for that onely of his flock.

Sect. 5. pag. 3. [This being, &c.] In this and the next Secti. on, ye feem to come to the queltion in controversie, wiz. Unto Ecclefiasticall Government; but it containeth nothing probative of your opinion, but onely narrative of your enquiry, and holy proceedings therein; which ye willingly defire to perfwade, that it has been the most holy that could be found by flesh and blood, in any juncture of time that may fallout, as wanting no helps that could further it, and having no impediments that could hinder it. Your helps were first, Gods Word; Secondly, The Discipline of the Reformed Churches: Thirdly, That of the Non-Conformilts; Fourthly, That of New-England; Fifthly, The example and prefident of the Shipwrack of the Brownists; Sixthly, The reason ye had to be true to your consciences. The impediments or hinderances ye could have, were, first worldly temptations; secondly, aymes; third. ly, education; fourthly, engagement to other Churches, from which all ye were free. But this Enumeration is imperfect; for the grace of God which is the principall help, without which we can do nothing, is here omitted. But let us examine them all according to the order that ye have fet them down.

[We look tupon the Word of Christ, as impartially, and unprejudicedly, as men made of sless and blood are like to do in any junclure of time, that may fall out. ] This is much: As for as
Brethren, being but men made of sless and blood; we know
that we know but in part; that we do but in part the good,
we have power to do; for we have power to do more good

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then we do, that we may amit much evill, that we do; that of both we know very little, in respect of that we know not. For the bears of man is deceirfull, and who can know it : And as for others, we know much leffe then of our felves, not know. ing their hearts, temptations, ayms "intentione) or their fins, repentance, backflidings, their falls, or uprifing; but, leaft of all of men possible in junctures of time to comes tout God can greate; for what know ye or we ... Brethren, bwhat may be? And therefore, we dare not be so bold, as to compare our folves with others in time prefent, much lette with those that be posfible in junctures of time to format in esteeming our selves as good, or better, then they may be: And therefore, I eftern that your comparison proceedeth rather of flesh and blood, then of the spirit of God. We wish indeed, we were the best of all men, but we esteam not our selves the best with that we might be but in the number of good men. We with we could fay as much as ye; but again, we dare not, being conscious of our own infirmitie, that we are but flesh and blood.

But ye leem to prove it, by removing of hinderances, as bill, of Tempiations of the place we ment uneo, your condition and company, which left you as freely to be guided by Gods Word, as the Needle touche with the Loadstone is in the compasse.

But this is an imperfect Enumeration of Temptations: It containeth onely fome externall, and yet not all, as those, that proceed from the Divell, and omit internal un Temptations, whereof ye purge not your felves sufficiently: But left that company you in fuch a condition? Medled it felt no more in a bufinesse of so great consequence, in establishing a new Government, to which it was to submit it self? Did it so let it felt beled by the note? Had it polmore interest in the busineste? It is too much : Onely Ladde, it is one of the greatest Temptations, that a man can fall inter to efteem himself without Temptations; and that fuch a man, in fuch a cafe, should not peed to fay, Lead in not into Temptations And was this no Temptation, that we went out of your Gountrey with some miscontentment in it; that we tound your selves to confocial ted, that ye might frame your Government to your present effete and condition, as was requifite in such a company; that **Shuning** 

shuning too much one extremitie, because of your sufferings, ye should presently run into the other. Neither was this extravagant power a small temptation, Nunquam satis side potentia, whi similaest.

[ We had ( fay ye) of all men, the greateff reason to be true to

our own consciences in what we should embrace.

This Brethren cannot be faid, without a high efteem of your selves, and great undervaluing of others: Have not other men as good reason as ye, to be true unto their conscience, since they are all bound under the pain of eternal condemnation to that duty? What greater reason then this, can ye have? Have not these (whom ye call Presbyterians) who were condemned to death, for that Discipline, ready to be executed, who afterward were exiled into forraign Countreys, wherein they ended their lives; who were men of no lesse learning, abilities, and holinesse of life, then any of your profession, had they not (I say) as great reason to be true to their consciences, as ye can have?

Afterward in this Paragraph ye remove all ayms and ends, that might make you byas. We had (fay ye) no new Common-Wealths to rear, &c. ] As much may all Schifmaticks fay; Neither can every man have new Common-wealths to rear; neither can these of New-England lay so: And as for you five, your number was too small; and howfoever, ye had not King doins in your eye, yet had every one of you, one in his heart, to subdue: Tunc omnia jura tenebis, cum poteris Rex effe tui: Hoc regnum fibi quisque dat : This is a Kingdom, which every man by Gods grace, may take and give to himself, without any materiall Arms, or Armies: And howbeit, ye have no State ends, neverthelesse, as ye have very many good men, so haveye very many good States-men among you, yea, more then thole that maintain Presbyterian Discipline in regard of your number: But what Republikes had the Protestants in France or Scotland, to rear, or worldly Kingdoms to Subdue more then yet

Your montd (of Church Government) will be coexistent (say ye) with the peace of any form of civill Government on earth) that may be true of yours; but not of ours; for it cannot comply with that of the Turks; and we confesse ingenuously,

that

that for any thing we know, yours will comply a great deal more with State, and State ayms, then ever, S. Peter, S. Paul, or we could do; howfoever, ours submitteth it self willingly to all fort of just Government, that is of God. Neither requireth the Parliament any thing more of the Church of God.

Howbeit, ye had No preferment or worldly respects to shape your opinions for ]; yet praised be God, your Ministers have no want, but as great abundance of worldly means, as any of your Brethren that stand for Presbyteriall Government. But what preferment or worldly respects, could Calvin or Beza have had, who for the puritie of Doctrine, and of Discipline, introduced this Presbyteriall Government, whereby both themselves, and all they that should thereafter professe the Gospel, were deprived of all hopes of future preferment, and worldly respects? What preferment or worldly respects could they have, that refused them, when they were offered unto them, and prefer'd death and perpetuall exile, before good fat Bishopricks? We know King fames his round answer, when some asked him, wherefore he preferred not good men to Bishopricks in Scotland? The Divell an honest man (layes he) will accept them. And what greater preferment have they, who at, this prefent travell to bring in Presbyteriall Government? Are they richer then before they were? Are they to be in greater places, then Minuters of the Word? Truely I may fay something that I have seen: Some of them sundry times, so exhausted their fickly bodies, with pains in this Caule, that fundry times they loft their health, and fell fick; but for worldly profit and preferment, I never heard of it.

How great a fortune made Calvin with it? Who as it is known, and faithfully related by those who did write his life, sundry times refused worldly means, in a very fair, and honourable way offered unto him; and whose Inventory after

his death, hardly could amount to 40 pounds ?

We had (lay ye) nothing elfe to do but simply and singly to confider how to morship God acceptably. Answ. So much may many others say. But most truely, may as much be said of our first Parents in Paradise, yet they gave themselves some other thing

to do: Besides all this yeare too peremptorious, ye sive, to fpeak in the name of all the rest. Tor how loever, every one of you, may answer for all the feel by the profession, since their hearts are unknown to you, and ye have no warrant from them.

And yet it is a bleisting of God, by Education to be engaged to good, and tried in a true Doctrine and Ecclesiastical Discipline: Neither esteem I, that It was a curse to the People of God, to have been bred in his Covenant? Neither thinkyeir, a curse to yours, to have been bred anibigit you.

The suppose that other Reformed Chartees, might not feeling things: So suppose twe of you, and that with greater reason, being but five men, not comparable with so many lights of the

World, of whom ye make your felves judges.

And yet ye effect wrong in effecting, that their intention Tout most pent in the Reformation of Dott time. 1? For that is indirectly to accuse them of neeligence, in reforming of Diff. planer 12! Because their Confultations, and Epistes, lent to fundry Churches abroad, tellifies the contrary. 3. Because the French travell very much about their Differpline, and have reformed fundry things therein. 4 And have a great many more helps, I there we to frame it, to Gods Word; for it is expicilly in Joyned ! Every Chifren Ruller, to read it differently ! Once every three moneths it is read in their Confiftory; and what ever any man findeth defectuous in it, Is represented to the Synod! wherein there are formany of the learneds, most judicious, and holy Divines of the whole Kingdom by whom after thie Examination, by Common-advice, in the fear of the Lord, et may much better be reformed, then by the advice of one Independent Minister, and two or three Ruling Elders in their particular Congregation: And to think that one of you, can fee more, then to thairly learned and Godly men, gathered in the fear of the Lord, cannot be thought without too good opinion of your felves. 5: Befides all this, a good Discipline, may very well be established, by men of lesse bolinesse of life, so be it, they have greater abilities, for the gift of conflicting a good Dileipline. pline, is not a gift proper to a good man, but to a good Church Officer it is not Gratia gratum faciens, fed gratis data; not a faing gift or grace; that maketh its gracious or acceptable to God, but graciously given or bettowed upon us; not to fave our felves, but other men, as the gift of Prophetie; for a man in preaching and ruling, may fave others, and damn himfelf. And a man may be a very good Prophet or Ruler in the Church, if he stave the abilities thereunto, and exercise them well; and an ill man, if he let not himself be taught and ruled: So we may fay, a man may be a good Citizen, a good King, a good Souldier, or a good Cobler, but an ill man.

wherefore may ye not judge them, as well to have had an happy hand in Discipline? Was Gods hand more deficient to them in the one, then in the other? Or had they less abilities? Or used they not their abilities? What reason rather for the one, then for the other? Had they more Kingdoms to subdue then ye? Or any other politicall ayms? Or greater temptations then ye?

In the fame Paragraph, ye propound your Observations: viz. That that Government, viz. Presbyteriall hach been accompanied with more peace then yours; and it is very true, for who can tell, how many Schifmes and Herefies your Government is subject unto? What Divisions and immortall hareds it hath bredin New-England? Ge. 112. If it hath more peace, then it is such as it should be, and obtaineth its adequate end, which is the externall peace of the Church.

Yeadde, That the power of godlines had not bin advanced among state, as in this Island. From whence we seem to infer, that it is not so good as yours. Ansat As for your Antecedent; it is too bold to make your selves Judges of the power of godlinesse in other Churches, and to judge your selves the holiest of all others.

But ye prove it by their own Confession: Answ. Brethren ye do not well to take advantage upon other mens. Humilitie for to depresse them, and extoll your selves. They do well to think soberly of themselves. So do not ye in electming so highly of your selves, and so meanly of them." 2. And the French are very courteous and civilly but the more courteous and civill they be, the more discourteous, and uncivil be ye, that take

advantage by their courteousnesse and civilitie, to depresse them under your selves. 3. They have also this defect, that they have too many complements: But they say also, Les compliments ne doibvent point estre pris an pied de la lettre, Complements must not be taken literally. It seems ye have not much travelled amongst them, or remarked well the fashion of the Countrey.

But put the case, your Antecedent were as true as it is falle. yet your Confequence is naught, because of many captions and fophistications it containeth; onely I will touch two, the first is fallacia non canse, ut canse, a fallacious argumentation which bringeth a false and apparent cause, for the true canse of the affect, or a falle eff. Ct for the true effect of the cause : for if there were a greater power of godlinesse amongst you, then in other Churches, the cause thereof, should not be the fault of the Government, but of the Divell, of those that govern, or are governed; not because your Discipline is better then ours, or ours worse then yours; But I. because the Divell evermore assaults more the true Church, the true Doctrine, and true Discipline, then the corrupted Church, her corrupted Doctrine or Discipline; to the end, that thereby he may calumniate them all, imputing craftily to the Church of God, to the true Doctrine and Discipline, that which should be imputed to himself. Or 2. Because that the Governours or Rulers of the Church, put not the Discipline duly in execution: Or 3. Because they that should be governed, will not obey the trueth.

3. Put the case the Antecedent were true, and there were no such captious argumentation; Yet from hence, should it not follow that Independent, but that Episcopall Government should be better then the Presbyterian; because the power of godlinesse acknowledged by strangers, to be greater here, then with them, was not in Holland, or in New-England, under Independency; but in old England, not under Independent (which hath never here been received) but dependent, viz. Episcopall Government, that could not endure Indepency, but persecuted it: So Brethren, here according to your fashion, you prove that which ye intend least to prove, wherein ordinarily years very unfortunate: And if this ye prove, it is

another

another Sophistication, commonly called fallacia ignorationis elenchi, and insertiones, when ye prove one question or conclusion for another.

Tehad (said ye) the light of old Non-conformists, and their transfers of Discipline: But ye condemned all, as Soveraign Judges, And that much more commended to us, because (say ye) they were our own: Here ye manifest a temptation, which ye concealed before.

Te had the fatall miscarriages and shipmrack of those of the Separation, whom ye say, we call Brownists: But so call not yethem, because ye symbolize more with them, and had rather call us Calvinians, with the Papist, then them Brownists, with us, as they merit; because of the Author of their Sect.

Afterwards, in the last part of this Paragraph, ye come to the examples of New England, improved (as ye say) to a better Edition, and greater refinement; whom ye extoll very highly, in comparing them with our futher Abraham, and yet ye stood (say ye) as unengaged Spellators. So then your Religion in this point was in abstractione pracisionis, abstracted and separated from all Religion, without all Religion, and to live as Spectators: This your Religion in this point, was very speculative, and if it were in any other matter then that of Religion, we might justly say, Spectatum admissi risum teneatis amici.

Werefolved not (say ye) to take up our Religion, by, or from any part. Neither could ye, being so abstract from all parties, for ye dissented from all the World; ye held all the World for parties, and made your selves Judges of all the World, till ye had made choice of your new Religion: If this Method in making choice of Religion, be good and honest, then all those that are bred in your Religion, should do so; which as I be-

leeve, ye will no wayes grant.

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Upon this Section, wherein ye so much extoll your New-England-men, I must say something of those that stood for Presbyterian Government: And not to inside upon this. how some of them, as the Histories relate, had the gift of Prophesie? What miracles, or at least, marvellous things, were done by, or about them, in the time of their Imprisonment, and afterwards, in their Exile for that Cause: How God extraordinary

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traordinarily poured forth his Judgements upon those that were instruments of their vexation; and afterward, extraordinarily delivered them, upon their repentance: How fome of them, instrange Countries, extraordinarily got the Language of the Countrey in three moneths, fo as to be able to Preach: How the people flockt about them in their houses: How powerfully they preached twice a day; which was thought insupportable to humane nature, in respect of the vielence of their action; and that not for one day, but all the dayes of their lives, to the admiration of many thousands : How the Papille themselves (how soever ordinarily in their speeches they condemned all Huguenots to hell) yet excepted them, because of the holinesse of their lives: How they were never out of Prayers, Meditation or Preaching, as lundry eve witnelles here can testifie: How all the Pricks and Doctors, even the learnedst of them, that were fent to the place where they were, to hinder the conversion of the Papilts, were converted themselvest Onely I will say one word of some, who, not above four or five years ago, undertook a Voyage for a new Plantation in America, in as great a Wilderneffe, as any of your New-England-men, and that with far leffe worldly means, onely for Gods Service; These men, I say, being about the number of one hundred and twenty in one Bottom, and fome thousands of miles on their way, it pleased God that a Tempelt so violent feized them, as in it they loft their Rudder, spent all their Malts fave one, and forung three Leaks, whereby the water came in in fuch aboundance, that, not withstanding their extraordinary diligence at the Pumps, as also their indetatigable pains in tading it out by Buckets, hardly could they fave the Ship from finking under them ; And yet in this cases ever ho ping against hope, the Tempels continuing, it pleased him, who commands the Windes and Tempelts, by the fame Tempelt to bring them back to the very Port they fer out of, and after wards made them Judges of those that had unjustly judged them ; and instruments; with the rest of the Kingdom; for the establishing of the Presbyteriall Government in greater purity there, from whence it was almost cast out. What these mens lives were, the world can with no leffe admiration wonder at, Talli of the then then at their wondrous deliverance. And yet for all this, will I not compare these men with any men in the world, in any junture of time, that may fall out. As I honour their gifts, so do I other mens also; but which of them all, be the best men, or most impartiall judges, he knoweth best, who knows the hearts of all men.

sect. 7. In this Section, ye give out your judgement of other Churches; and in the next, viz. 8°. other Churches judgement of you: I believe ye understand those of the Nether-

lands.

Ye acknowledge the Churches under Episcopall Government in England, and under Presbyteriall in France, Holland, and Scotland, for true Churches, and their Ministery, for a true Ministery.

But here I defire, with many others, to know what ye undefland by true Churches, and a true Ministery? Whether a

Metaphysicall, Logicall, or a Morall veritie?

If ye understand that they be true Churches, Veritate Metaphysica Entis & Transcendentali, such as Du Plessis, and many of our Divines grant unto the Romish Church; viz. That she is a true Church, (as a Pocky whore, is a true Woman) how-sover her slesh be so consumed with corruption, that she cannot live, but must die of it, and that none can touch her, without danger of being insected with her sicknesse; for she is an Harlot and a Whore, how soever clothed with Scarlet: We thank you for your favour: Ye hold us in the same Categorie with Rome.

If ye hold us a true Church, veritatelogica, and morally, for a pure Church; wherefore defire ye a Toleration? Wherefore will ye not joyn with us, and communicate, as Brethren, with us?

But ye adde a little after the middle part of this Section, That ye both did, and would hold, a Communion, with all those

Ohurches, as with the Churches of Christ.

But What communion is this, ye hold with these, rather then with Papilts, Brownists, Anabaptists in England, and the Lutherane?

If ye say in Doctrine; that Union is not externall, since ye reltifie

tellifie it not, by your external Communion in the Sacraments with us: for ye will not admit all those to your Communion that we admit to ours: 2. Neither will those of New-England whom we cry up, and extoll fo highly, admit those of our Church to their Communion, or to be Members of their Churches, unlesse of late, they have changed their opinion; and ye, and they temporize in conforming your opinions to the times, and commensurate them to Politicall ayms for 3. Neither know we, whether they will com. Toleration. municate with us; at least their Writings and Letters, from New-England, which heretofore we have feen, teftifie no fuch thing; fo that in this ye diffent from them, unlefle they within this yeer, diffent from themselves. 4. By the same reason, ve may communicate with Schifmaticks, and men that are excommunicated amongst your selves for their ill life, viz. drunkards, blasphemous persons, &c. 5. By the same reason ve communicate with some Papilts in profession, that believe all that we believe in Doctrine; 6. And with them all, and all Hereticks in part, because they agree in part, in the Doctrine, with us.

If it be replied, That they with whom they communicate, must also be of good life; I duply, then it is not a meer Communion in Doltrine, but in some other thing beside, viz. In good life. And then 2. If they have both sound Doctrine, and be of a good life; or have Faith, which causes good Doctrine, and Charitie the cause of a good life: Wherefore desire yet a Toleration, to make a Sect apart, or what desire ye more, to make up one Church with them?

But how soever ye pretend this real Profession of Communion with us, yet ye overthrow it by your restriction afterwards, viz. To such as ye know to be Godly, that came to visit you in your exile: But ye will not admit all the Members of our Churches, but such as ye onely judge, not we, to be Mem-

bers of our Church.

Ye say in the same Section, That ye Baptize your Children in our Parishionell Congregations: Wherefore then will yenot as well communicate at the Lords Table with us all? And if so, Wherefore will ye not likewise admit us all to your Cornunion?

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In the 8. S. [ And as we alwayes, &c. ] In this Paragraph, or Section, ye shew the judgement of forraign Churches concoming you, how ye both mutually gave, and received the right hands of fellowship: How they gave you Churches to Preach in, some Priviledges, a maintenance annually for your Ministers, 60.7 So here in England hitherto ye have had libertie to Preach in our Churches, and may have, if ye will, and some of you have some Benefices: But if ye go on, ayming at a Toleration, and confequentlie, at fome Separation, as we have shewed, I doubt if ye shall, or should have any annual altowance at all, or Churches to Preach in, as before you had. Moreover, we know not, upon what grounds ye were tolerated in the Netherlands; whether it was not in confideration of your precedent afflictions, hoping that ye might submit your selves to Presbyteriall Government in your own Countrey, if it were well dublisht; or in favour of some Merchants; by publike or private authoritie, Ecclefialticall or Civill, or other wayes. Onely wefay, That many Sects are tolerated there: Neither howbeit ye were tolerated in the Netherlands, Polonia or Germany, where many Religions are tolerated and permitted out of Civill respects, Is it equitable, ye should be tolerated here, where there is one onely Religion professed, and one Goverment, as we shall see hereafter.

In the 9. 10.11.12. 13.14. ye give account of your Practices in publike Worship, Church Officers, matter of Government and Censures, and your directive principles in all this: Hence in the 15. 16. 17. 18. 19. 20. 21. ye inter your Conclusion of Independencie of every particular Congregation. As for the

parts of your publike worship, we consent with you.

In your Church Officers, ye acknowledge with us four; viz. Pastours, Teachers, Ruling Elders, and Doacons. But ye lash us a little with your Parenthesis about our Ruling Elders. [With us not Lay, but Ecclesiastique persons, separated to that service.] Here ye seem to accuse the Reformed Churches in France, the Netherlands, Scotland, &c. as if they all steemed them Lay, and not Ecclesiastical Persons. If this be your minde, it is a great mistake in you; and we can produce their writings to the contrarie; if not, we know not, to what D 2

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end, ye inserted this particular Parenthesis. As ye therefore inserted yours, so do we ours [but not Preachers, or Teachers of the Word:] And therefore we desire to know of you, if Ruling Elders have power to teach, as it is maintained by other Independents; and if they Preach or Teach, how they can be distinguished from Preachers, and Teachers? For all Charges receive their unitie, and distinction from their Acts, and Ends: Wherefore, if the Ruling Elder Preach, or Teach, which is the Act, and End of the Preacher, and Teachers, he must have the same Office with Preachers, and Teachers. 2: The Apostle also distinguishes them, I Cor. 12. Wherefore then consound ye them?

Ye adde in this 9 Section concerning Excommunication upon obstinacy and impenitency, this Parenthelis, as worthy of some particular observation, [which we blesse God we never used] as if your Churches were so pure, that not one man should deserve it: We cannot say so much of our Churches: Neither can your Brethren of New-England say so much of theirs: We know, that some have been Independenters, as we our selves have heard from their own mouthes, that now are become Anabaptists: And whether such men merited it, or not, judge ye: If they merited it, ye have been very partiall, and unjust, in not using of it: So that proceeds not from want of demerits, in the persons to be punished, but of justice in the Rulers to execute it.

Neither do we deny, but a number of very holy persons may be gathered together, who may so carrie themselves for some time, as not to commit any great offence with pertinacie, to deserve Excommunication, if the choice be good. But to say, that it may last long so in Populous Congregations, and in a great number of Churches, ye may tell us this news, when your Churches are multiplied, and become as Populous, and have endured as long as ours. We could tell wonders also of our Churches in some parts; in the beginning of the Reformation: But the question is not, who liveth, holiest, but whose Discipline is most conform unto Gods Word?

Your Directive Principles were three. 1. Gods Word,

and the Law of Nature fully known. 2. Not to make your prefent judgement, and practife a binding Law unto your selves, for the future. 3. In matters of greatest moment, and controversie, ye still thosed to practife safety, and so as ye had reason to judge, that all sorts, or most of all the Churches did acknowledge warrantable, alshough they make additaments thereunto.

We agree with you in these principles in generall; and § 11.2.9. neverthelesse we must touch a word in passing, of that, which we observe in every one of them, and in every Paragraph. And first, in the 11. S. about the midst thereof, where ye say, That in Gods Word ye found Principles enough, not onely fundamentall, and effentiall to the being of a Church, but superstructory al o to the welbeing of it, and these to you clear and certain. We know not what ye call Fundamentall, and Essentiall, unto a Church; for the Essences of things are unknown unto us; Yea, the most part of the Philosophers themselves, who difpute about Essences, confesse, that we know the Essence of nothing, but that onely of man, which they fay is animal rationale; and yet, in this they diffent, and many fay, that this is but an accidentall expression of his Being: If ye cannot then declare us the Fundament, and Essence of the Church, ye are tarbarous to us, and speak in a Language, as unknown to us; as unto your felves.

Again, we defire to know, What ye understand here, by the Being of a Church: whether her internall, or externall Being? In Doctrine and Holicoste? or in Discipline? If the first, it is not to the purpose; for we have no Dispute here with you about the internall Being, or Doctrine of the Church, as ye confesse your selves, but about her externall Being, or Discipline; And in this also we confesse our ignorance, that we know not wherein consistent its Essence or Being; and that we cannot distinguish it well from its Accidents, or Super-structories, till ye teach as; and therefore desire you to avoyd

those obscure terms, and to give it us in some cleerer.

Yeadde, That they will ferve to preferve your Churches in peace: whereof ye were not content, Sect. 6, faying, That howfoever Pressysteriall Government obtained this end, yet

it differenced them not from carnall Christians.

In your third Directory Principle, Sett. 13. Pag. 11. ye go very fubtillie to work, by Metaphyficall Abstractions, as Philosophers, in abstracting their Genericall degrees of Essences from the speciall; and their Specificall from their Individuals: For ye take some thing, wherein we all consent; but not all, to the end there may be something, wherein ye differ from us all. And so did the Arminians in their Confession of Faith, wherein they abstracted a degree of consent, amongs the most part of Christians, yea with the Sociaians, who deny the Trinitie, and the Incarnation of the Son of God; and left that, wherein they different, as indifferent.

But this cannot hold; For how soever, that, wherein, ye agree with us, be safe; yet is not that so safe, wherein ye dissent from us all. Neither is it safe for so few men to dissent from all the World, unlesse they have very strong reasons for their diffent; and principallie, when the point wherein they dissent, is not of great importance: For the lesse it is, the greater is the

Schisme.

Besides this in this Directory Principle, howsover ye seem to defer, and attribute very much to all Churches, in sollowing their common Practices; yet ye give them nothing at all; for ye submit their judgement to your own; and whatsoever, they hold commonly against you, ye call it an Additionent; so that ye are not ready in any thing to assent with them, unless they first assent unto you, which is a very prudent, and subtle Principle, as well to direct them by you, asyou by them.

3. This Principle also cannot hold. 1. For in vertue thereof, ye have as well Union and Communion with Socinians, Arrians, Anabaptists, Papists, Jesuites, and other Hereticks, as with us; (howbeit not so much) for ye consent with them all, in some common Principles, as with us: And so, as for your distent in particular Principles from them, ye may separate and do separate your selves in essentially them us, unlesse ye show us some other reason of External Union, and Separation, then yet you do.

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Before I quit this Paragraph, or Section, I must pray the Reader to note your fubtle way of disputing, how we chuse fome things, wherein you, and we agree, calling the rest Additaments; to the end ye may not be bound to prove any thing. But this subtilitie is fowed but with white thred, so as it evidentlie appears to all men, and will ferve you for nothing. 1. For either these Additaments are conform, or repugnant to Gods Word, or indifferent ? If conform, wherefore reject we them? If repugnant, yeare bound to prove it by the Word, how they are condemned by it? If indifferent, ye have no reason to condemn them, or for them, to be such eager Suitors for a Toleration of a contrary practife. 2. Item, If that which we have more then these common Principles, be an Additament, what be those that ye hold instead of them? For ye remain not within the Limits of bare Abstractions, and Precitions, but proceed farther to some particular Positive Prineiples in your practife, for every Negation is founded in some Affirmation, and fin is not a meer Negation of good; but also includeth something, Positivelie contrary to good, either Physically of Morally, Really, or by reason.

S'14 p. 11. Ye bring some Instances of this Principle;

1. About the qualification of the Members of the Church, and promisenous receiving of good and bad: And say, That ye chuse the better part; viz. the good, and not the bad; which ye suppose to be the practise of all Protestant Churches: So ye must judge all Instants, born in the Church, and admitted to Baptisin amongst you, to be good, and to have some portion of Christ, before they have the use of reason to know Christ; and so to be regenerate, when they are generated, or to consort your selves with the Anabaptists here in England, in excluding Children from Baptism, till they have the use of reason, and professe Faith; for in Independencie, and all other things, they agree with you, as they themselves avow. But of this question, about the Members of the Church, we shall, God willing, hear

more hereafter, in a particular question.

Ten lines after, ye fay, That the Rules, which ye gave up jour judgements unto, to judge those ye received in amongst you by,

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were of that Latitude, as would take in any Member of Christ, the meanest, in whom there may be supposed to be the least of Christ,

Pag. 11, 12,

If this be understood, of the receiving of men to the Church, absolutely; or of their first entry therein, we have answered already; and by the grace of God, shall answer more hereafter: If of the reception of them, to the Lords Table: I answer, That the true Reformed Churches in Scotland France', the Netherlands, &c. receive no man to the Lords Table, whom they judge to be prophane, or fcandalous, none but such, as give an accompt of their Faith, and testifie it by external Confession, and Profession in Doctrine, and Sanctification: If any Preacher, or the Confistory of Ruling Elders do other wayes, it is not by rule, or their ordinary practife, but through their negligence, which, when it is known is condemned by all. We wish, that none come to the Communion of Christs Body, amongst us, but such, as have, and feel some measure of Christ in themselves: But who hath this meafure of Christ; It is hard for any mortall man to know it, but he onely that hath it : It is likewise hard to know, what meafure of Grace is requisite, to make up a member of Christ, ot of his Church. Some of the Casuists, esteem, that it sufficeth a Roman Catholike, explicite (as they call it,) exprelly, cleerly, and plainlie, to beleeve this onely Article, I believe, what the Church beloweth: Others efteem it not enough, and therefore adde this Article: I beleeve also, That the Church cannot erre: Others think this yet not enough, for they wish Christians to beleeve this one more, viz. I beleeve there is a God. Some adde one more, viz. That they must believe Gods Providence, &c. We believe, that men are bound to believe all Divine Truths, revealed in Scripture, as necessary to Salvation; and to beleeve them by a justifying Faith: But what be these, that be absolutely necessary to Salvation: What are thefe Fundamentalia, Esfentialia, and Superstructories: How may they be diltinguished one from another? What is maximum quod fic, and minimum quod non : Or minimum quod fic & maximum qued non? Or your least of Christ, whereupon a man may be admitted to be a Member of Christ, we cannot define define it: We leave the Decision to more subtle Spirits, and to our Brethren, who use those termes, and who, upon this minimum quod sic, or least bit of Christ, do found the Reception of Christs Members into the Church. We esteem their Disputes too subtle, in the practise of Christianitie, in judging others: And wish with the Apostle rather, every man to examine and try himself; For this directive Principle, we esteem surer then that of our Brethren. We esteem that such a Consession of Faith, and desire of Communion, as ordinarily is professed by them, who are admitted in Protestant Churches, may suffice.

Here in the second Instance of set Forme of Prayers, our Brethren note with a Parenthesis, that they condemn not others, who approve set Formes of Prayers prescribed, and the Liturgie: But whether these of New-England, and others of their Profession will not condemn them in this, we know not. I wish that this were not added rather in a compliance with

the prefent time, then otherwise.

Item, They tell us, That the framing of Prayers, and Sermons out of their own Afts, are the Fruits of Christs Ascension. But why not also of his death, and Resurrection? Since he did

merit this by his death.

In their third Instance about Government, and Ecclesiasticall Discipline, we care not, what they say. The practise of the Orthodox Churches is this: They have divers Ecclesiasticall Senats, or Courts, wherein some are coordinate, and others fubordinated one to another. The lowest is their Confistory or Seffion of the Pastours, and the Ruling Elders, in one Parish Church: Then they have their Classes, which some call Colloques, others Presbyteries, made of all the Preachers of all the Parish Churches, belonging to such Collegues, every one of them, accompanied with one Elder of his Church. 3. Their Provinciall Synods, made up of all the Ministers of the Province, accompanied every one of them with one or two ruling Elders. 4. The Nationall Synod, compounded of a certain number of Ministers, and Ruling Elders, according to the exigence of time, place, and other occasions, and circumstances, Delegate from all the Provinces, or Provinciall Synods. In the Confiftorie

Consistory, or Senate of the Parish Church they judge onely of things that be proper unto it, and of lesse importance; that have no great difficultie. In the Colloque, of that, which is common to all the Churches of that Colloque; and of businesse of greater importance, that cannot be judged, or well determined in a Parish Church. In a Provinciall Synod, of that, which is common to all the Churches of the Province, & other things of great importance, and all cases, that cannot so soundly, or so surely be determined in the former Assemblies. In a Nationall, of that, which is common to all the Churches of the whole Kingdom; and others, that cannot be determined in the precedent Assemblies, as of matters of Appeal, &c.

Item. From the first, if any of the Parties finde themselves grieved by its judgement, they may appeal to the second, as from the fecond, to the third, and from the third to the fourth. And all these Judgements and Proceedings are without money, charges, pecuniarie mulcts, or fines. And as their syms are spirituall, to be their punishments that they inflict upon their Delinquents. Their punishments are censures, Suspension from the Lords Table, and their greater Excommunication, which ordinarily are never inflicted upon whole Churches, as our Brethren unjustly would challenge us, but on particular Persons: If they had read the Discipline of the Scots, French, Netherlands, and other Reformed Churches, they needed not here have troubled themselves and us with so many mistakes: Or if they have read them, they deal not fairly with us. In some Churches, particular, or Parochiall Senates, or Confiftories, have power to suspend from their Communion these that be Members thereof; yet also to Excommunicate them, (from the which sentence neverthelesse they may appeal unto the Superiout Senate or Judicatorie) and that for some particular reasons.

But this question, God willing, we shall hereafter more fully discusse. Onely I note in passing, that our Brethren, First, are here too sparing of Titles to some, and too liberall to others: They name Cartwright, onely Cartwright, but Baynes, hely Baynes, in the same line, as if they would Canonize the one, making him Saint Baynes, (which we condemn in the Pope) and esteem the other prophane, or of the yulgar, and dregs of

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Divines, which, as it is faid with reverence and respect of the one, so it cannot be faid, without disparagement of the other. As for the distinction of Ecclesia, in Primas, & Ortas, it requireth a particular Question apart.

They fay, 1. Every Church hash a full and entire power compleat Pag. 14.

within it self, till it should be challenged to erre grofly.

Either by a compleat Power ye understand a Power absofolutely compleat, or in its own kinde or fort : If ye understand the first, it must be Independent, for if it depend upon a Superiour to rectifie it, whereunto it must give an account of its judgement, and submit it self; in that regard, it is not com. pleat, full, or entire. If of a Power compleat in its own kinde or nature, ye fay nothing, but what we fay, fince it is our opinion, That every Particular Congregation hath a compleat Power in it felf, such as is due to such a Congregation, dependent upon that of Classes, and Synods (in case of Appeal) whereby it may be challenged to erre grofly: If it be fo, Wherefore contest ye with us, who give you no subject of quarrell, as not diffenting from you in that particular?

Pag. 14. 20, they fay, That they claim not an independent power in every Congregation, to give an account, or to be subject to no others. Answ. Then your power is dependent upon some others; then it must give an account, and be subject to some other: If subject to some others, then that other is superiour; And what fay we more? onely we fay that there is a subordination betwixt superiour and inferiour Ecclesiastical Judicatories, which ye hold here to be juris divini; we, partim divini, partim naturalu aut mixti. I pray you, Brethren, agree these two Propositions, how a Church can have a full and compleat Government, and yet not independent; it should feem to me, that either you contradict not us, or contradict your selves within the compasse of two lines.

Pag. 14. 30, they deny, That by the Institution of Christ, or his Apostles, the Combination of the Elders of many Churches Should be the first, compleat, and entire feat of Church-power, over each Church fo combined. Here ye attribute unto our Churches an opinion, That they own not as their own; viz. That the Combination of Elders of many Churches is the first Seat of

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Church-power; for they hold the contrary, viz. That the first Seat of Government is in Parochiall Churches, since there the parties debates their cause, in first instances; if ye say that by first, ye understand the principall; then ye cannot deny, but that Senate or Assembly, whereunto Particular Congregations are subject, whose judgement, according to Gods Word, they must obey, and of whose judgement their judgements depend, must be the principall Seat of Church-power; for that is principall, whereof the other dependent, and to which the other is subject.

Neither fay we, That it is the compleat, and entire Seat of all Ecclefiasticall Judgement; fince in things of less concernment, and that onely belong to Particular Congregations, we hold the Eldership of that Congregation may judge, and some-

times judges in effect compleatly, and entirely.

But ye propound a tacite Objection: The Eldership so combined cannot challenge authority over the Churches they feed not.

Answ. 1. We have answer'd, That our Eldership challengeth no such authority to it self. 2. That this argument striketh no lesse at your judgements of Neighbour Churches against Particular Congregations, then at that of combined Elderships, against a Particular Church; since your Neighbour Churches feed no more that particular Congregation, then our combined Elderships a particular Church.

2. We deny that our Classes, and Synods, or (as ye call them) combined Presbyteries, or Elderships, feed not particular Congregations, for they govern them, which is a certain sort of feeding, due to Elders; and in this signification Kings, Princes, and Dukes are called Pastors, or feeders of their People, because

they rule them, for. 63. and 12 10.

But to bring more light to this captious Proposition, and all fallacious Arguments that may be grounded hereupon, here I will more fully declare, in what sense these Propositions may be true, or false, viz. 1. The combined Eldership hath power to seed, rule, and teach the Church, or all Particular Churches. 2. The combined Eldership feedeth, or ruleth all Particular Churches. 3. The Elders of the combined Eldership have power to feed, or rule Particular Churches.

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And for this effect, note, 1. That the feeding, or teaching of the Church may be taken, either in actu secundo, for actuall feeding, or the exercise of the power of feeding, as when a Preacher teaches actually, &c. 2. In act u primo, for the morall power. which Ministers have to teach in vertue of their Vocation, and Mission to their Charge, and Admission into it. So the Power to feed (howfoever it fignific formally the Actum primum, as ruling Actum secundum) may be taken in Actu prime, for the Power, that a Minister hath to feed; or in Allu secundo, for the Act of feeding, proceeding from the power, or first act. 2. Item. in Actu signato, when a power, or an act is signified to belong to a thing, that exerciseth not the act; as when a King commands, but putteth it not in execution : for in allu exercite, when it is exercised: so particular Officers have the power. in actu exercito, which the King, and superiour Judges, and Magiltrates have in actu fignato.

3. That the Ministers, or Elders of the Eldership may be considered in quality of a collective body of Elders; or severally every one apart; which the School-men call ordinarily collective, & distributive. If severally, then either Absolutely, without any relation to the collective body of the Eldership, and in quality of particular Ministers of their own Particular Churches; or with some relation, or respect to the collective body, or combination of the Eldership, viz. as parts thereof.

4. The whole collective body of the Eldership may be taken, either formally, as it is a collection of fundry Elders, according to the Order established in the Church, representing many Churches combined, and consociated, from which they have their Comm sions; or materially in quality of Ministers, or Elders, of whom the Consociation, or Combination, or Synod, or Classicall Assembly of Elders is compounded.

5. Both the collective body, or confociation of Elders, which is a representative body of many Churches, as also every particular reall Church, and the whole Militant Church, may be considered (as other things) and ut Totum simpliciter, and ut Totum, & totaliter; either as a Totall, or Totally, as a Whole or wholly; so may we say of omne, it may be taken simpliciter pro omne, vel pro Omni, & omnino, vel omni modo: this

Church-power; for they hold the contrary, viz. That the first Seat of Government is in Parochiall Churches, since there the parties debates their cause, in first instances; if ye say that by first, ye understand the principall; then ye cannot deny, but that Senate or Assembly, whereunto Particular Congregations are subject, whose judgement, according to Gods Word, they must obey, and of whose judgement their judgements depend, must be the principall Seat of Church-power; for that is principall, whereof the other dependent, and to which the other is subject.

Neither fay we, That it is the compleat, and entire Seat of all Ecclefialticall Judgement; fince in things of lesse concernment, and that onely belong to Particular Congregations, we hold the Eldership of that Congregation may judge, and some-

times judges in effect complearly, and entirely.

But ye propound a tacite Objection: The Eldership so combined cannot challenge authority over the Churches they feed not.

Answ. 1. We have answer'd, That our Eldership challengeth no such authority to it self. 2. That this argument striketh no lesse at your judgements of Neighbour Churches against Particular Congregations, then at that of combined Elderships, against a Particular Church; since your Neighbour Churches feed no more that particular Congregation, then our combined Elderships a particular Church.

2. We deny that our Classes, and Synods, or (as ye call them) combined Presbyteries, or Elderships, feed not particular Congregations, for they govern them, which is a certain fort of feeding, due to Elders; and in this signification Kings, Princes, and Dukes are called Pastors, or feeders of their People, because

they rule them, for. 63. and 12 10.

But to bring more light to this captious Proposition, and all fallacious Arguments that may be grounded hereupon, here I will more fully declare, in what sense these Propositions may be true, or false, viz. 1. The combined Eldership hath power to feed, rule, and teach the Church, or all Particular Churches.

2. The combined Eldership feedeth, or ruleth all Particular Churches.

3. The Elders of the combined Eldership have power to feed, or rule Particular Churches.

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And for this effect, note, I. That the feeding, or teaching of the Church may be taken, either in actu secundo, for actuall feeding, or the exercise of the power of feeding, as when a Preacher teaches actually, &c. 2. In actu primo, for the morall power. which Ministers have to teach in vertue of their Vocation, and Mission to their Charge, and Admission into it. So the Power to feed (how loever it fignific formally the Actum primum, as ruling Actum (ecundum) may be taken in Actu primo, for the Power, that a Minister hath to feed; or in Actus secundo, for the Act of feeding, proceeding from the power, or first act. 2. Item. in Actu signato, when a power, or an act is signified to belong to a thing, that exerciseth not the act; as when a King commands, but putteth it not in execution : or in actu exercite. when it is exercised: so particular Officers have the power. in actu exercito, which the King, and superiour Judges, and Magiftrates have in actu fignato.

3. That the Ministers, or Elders of the Eldership may be considered in quality of a collective body of Elders; or severally every one apart; which the School-men call ordinarily collective, & distributive. If severally, then either Absolutely, without any relation to the collective body of the Eldership, and in quality of particular Ministers of their own Particular Churches; or with some relation, or respect to the collective body, or combination of the Eldership, viz. as parts thereof.

4. The whole collective body of the Eldership may be taken, either formally, as it is a collection of fundry Elders, according to the Order established in the Church, representing many Churches combined, and consociated, from which they have their Comm ssions; or materially in quality of Ministers, or Elders, of whom the Consociation, or Combination, or Synod, or Classicall Assembly of Elders is compounded.

5. Both the collective body, or confociation of Elders, which is a representative body of many Churches, as also every particular reall Church, and the whole Militant Church, may be considered (as other things) aut ut Totum simpliciter, aut ut Totum, & totaliter; either as a Totall, or Totally, as a Whole or wholly; so may we say of omne, it may be taken simpliciter pro omne, et pro Omni, & omnino, vel omni modo: this

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word All, may be taken absolutely for all, or for all, confidered

all manner of wayes, or altogether.

Then a Torum is taken totaliser, or totally, or a whole thing wholly, and this word All, all wayes, when it is taken, according to all the Modifications, that it can have; As for example, Peter is a Torum, or a Whole-man, when he is lying in his Bed at Rome, he is Totus Roma, all, or whole at Rome; but not Totaliter, totally, not wholly, or all wayes; for he may fit, and fland at Rome; and when he is lying, he is not according to these other wayes, and Modifications, viz. standing. &c. Yea, I may fay, that it is impossible, That at one time a Totum be, or exist in one place totum, & totaliter. i. e. Secundum omnes (uos modes poffibiles, multi enim divifim (unt poffibiles fed conjunctim incompossibiles ; A whole thing cannot be wholly, or all wayes, or according to all its possible Modifications; for many of them severally, or apart are possible, which con uncily are incompossible, (if I may so expresse my self) or rather impossible: So a man may be white, and he may be black; but he cannot be white, and black together, for thefe two qualities, being contrary, are impossible, or incompatible one with another.

If then feeding either by way of teaching, or ruling; or the power to feed, be taken in allu primo, viz. for the facultie to feed, this Proposition, The combined Eldership or a Classicall, or Synodall Assembly, and every particular Elder considered apart, and separated from the combined Presbyteries have power to feed, teach, or rule, all particular Churches, is true. And as for the particular Elders (which may seem the most absurd) it appeareth cleerly; for if they had it not how could ye, or they, Preach in sundry, and divers particular Churches, as ye do, out of your own particular Churches? If it be answered, that

ye do it onely Occasionally, and not Ordinarily:

I reply, That before ye can do it either Occasionally, or Ordinarily, ye must have a power to do it absolutely; for all us secundus supposit primum, the second act supposets the first; or all actions suppose some active power, from whence they proceed; for a man, that is no Minister can neither Preach Ordinarily, nor Occasionally.

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Item, It is a certain Maxime in Logick, that a Parte in mode ad Totum or gumentamur affirmative, ut, oft home albus, Ergo, of theme. We argue from a modified part, or taken with some limitation, or modification to the whole; as if I say, this is a white man; Ergo, this is a man; So I say, this man may Preach occasionally; Ergo, this man may Preach, or have Authoritie to Preach; For Power or Authoritie to Preach, is Totum in mode, and Power, or Anthorities to Preach occasionally, or ordinarily, are partes in mode.

If it be objected, That if every particular Minister hath Power or Authoritie to Preach in every Church, or Congregation, then every Minister is an universall Pastour, as the Apo-

flee : But fo it is not. Ergo.

Answ. I deny the Consequence of the first Proposition, for an Apostle not onely hath an universall Vocation to teach all particular Churches, and Flocks, but also to teach all particular, and ordinary Pastours, or Ministers of all particular Churches, and Flocks. 2. Item, The Vocation of the Apostles was immediately from God. 3. They were infallible in Doctrine. 4. Endowed with extraordinarie Gifts. 5. They had no particular Mission, to restrain them to any particular Church; And these four last Conditions were most conveniently annexed unto the Universalitie of their Charge, which cannot be said of ordinary, and particular Ministers.

If it be replied, At least they differ not from them in the Universalitie of their Charge, but onely in some Accidents, as in Infallibilitie, some extraordinarie Gifts, &c. that are meerly Extrinsecall unto the Charge, and to the Universalitie

thereof.

I answer, First, That these Accidents are not meerly Extrinsecall unto the Universalitie of the Apostolical Charge, but Intrinsecally annexed unto it, by Gods Ordinance, by Congruitie, and Morally; since it could not be Universally exercised without them.

Secondly, For the better cleering of this, I observe, That to the Charge of a Minister, three things are necessary. I. A generall Vocation to Preach, and that not unlike to that, which Masters of Arts, and Doctors receive in Universities, with this

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this clause, Hic, & ubique terrarum, to Teach here, and through all the World. 2. A special Mission, either 1. by God alone; or 2. or also from the Representative Church. 3. A particular Election, and Admission, whereby the Minister is elected by a Reall particular Church, and so admitted therein

to exercise his Charge. The first of these three is common to the Apostles, with all ordinary Ministers: The second is univerfall in the Apolles. for Christ sent them to teach all Nations, and fitted them with gifts convenient thereunto: But it is particular in Particular. and Ordinary Ministers, for orders sake, and that jure divine, as many learned, and godly Divines hold : The third, jure divino, should be universall, in respect of the Apostles; for every Particular Church was bound to admit the Apostles, in case they would have preached amongst them; and if any should have refused them, yet in vertue of their generall Vocation, and univerfall Mission from God, they had power, and Authoritie to Preach among them, and in them all; But in Particular, and Ordinary Ministers it is onely Particular, and not Universall; for neither doth every Particular Church chuse, cleet, or admit every Ordinary Minister to be its Minister, neither is it bound fo to do.

The first of these three is the remote foundation, or the remote, and principall cause of the Power, and Authoritie that a Minister hath to Preach, or to rule the ( hurch of God: The fecond and third are the next, and immediate foundation, or cause thereof, or conditio fine quanon; viz. The universall Mission, and Admission of Ministers, is the immediate cause of their univerfall Power, and Authoritie; but the particular Mission, and Admission is the immediate cause of the Power, and Authoritie of Particular Ministers: And as we never finde the Philosophers Particularia, without their Universalia in Particularibus inclusa, never a Genus but in some Species, nor 2 Species but in some Individuum, by whose Differences their indifferent Nature is limited, and determined; No more finde we ever this vast, and generall Vocation in Ordinary Ministers without this Particular Mission of some Representative Church, and Admission in, and by some Reall, and Particular Church,

Church, or at least it should not be; for without this consent, Election, and Admission, a Minister is no more its Minister. then a Man is a Womans Husband without her confent. Neither can a Man be married to a Woman in generall, or to an Individuam vagam, but to this, or that Particular Woman. with whom he contracteth: No more can a Preacher be fent to Preach to the Church in generall, or to Particular Churches indefinitely, viz. Unto quadam Ecclesia, but to this Church diftinctly.

1. And fo I answer, that a Particular and Ordinary Minister is differenced from an Univerfall Minister, or an Apostle by the Particularitie of his charge, in vertue of his Particular Mission. which he hath of God, by a Representative Church, and of his Particular Election, and Admission, which depend upon that Particular Reall Church, whose Minister heis, and not in vertue of his generall Vocation, which is common unto both, Nam Principium convenientia non est Principium differentia That wherein things do agree cannot diftinguish, or make them differ.

2. Every particular, or Ordinary Minister may feed, teach. and rule all the Church, but not alwayes, Totam militantem Ecclesiam, sed non totaliter, All particular Churches, but not particularly, for (as we have faid) he may teach in every Church, because he may Preach in them, being invited thereunto: but he cannot Teach in them all, alwayes, in every particular way, by way of a Particular, and Ordinary Mission, and Admission, as their Particular Pastour: For neither is he called to Teach in them all, neither can he rule them all conjunctim in one time, but one onely Ordinarily, and two, or three Extraordinarily in case of some urgent necessitie.

3. Yea, we may fay, That a Particular Minister cannot evermore, neither doth he evermore feed his own Particular Church, totam, & totaliter, the whole Church, wholly, as Experience teacheth us, but sometimes he feedeth it one way, fometimes another, fometimes in teaching, fometimes in

ruling, etc.

4. It may be faid, That the confociated, or combined Presbyteries, and Presbyters rule all the Churches, from which they

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they have Commission. 1. In qualitie of Particular Ministers, as we have already declared. 2. In a Particular way in vertue of their Commission from Particular Churches, in whose name they appear, and in vertue of their Admission in a Classicall or Synodall Assembly; but not in fensu diviso, every one apart, for if they dissent in their voices from the major part of the Assembly, they feed no Church at all, at least assually, and in assu exercise, howsoever they may be faid to rule them all, that be subject to that Assembly, possuria, & in assualization.

5. The whole collective, or combined Presbyterie, or Eldership, being taken collectively, or as combined, ruleth many Particular Churches, that are sin ject unto it. I say being taken, as combined or collective; for if the Presbyters of the Assembly be taken distributive; they are not an Assembly, not a Collection, or Combination of Presbyters formally, but severall Presbyters apart, and divers unities, which are the matter of this

combination, and confociation in the Affembly.

6. Those whole combined Presbyteries, qua tota, sed non qua totaliter considerata, as whole, or totals, but not considered totally, feed in any Particular Churches: The first part is certain, for they judge of Points of Doctrine, and Discipline already, revealed in Holy Scripture, and give us new Ecclesiastical Laws of things indifferent, and so Teach, and Rule the Churches,

which is nothing else but to Feed them.

7. Yet these combined Presbyteries being considered totally, viz. according to every respect, every part, every modification, and determination they can have, rule them not; for every one of the Combined Presbyteries have not this Power; For as we have said, 2.3 4 or 5, &c. may dissent from the major part, and in that case they rule not in the Assembly, much less rule they out of the Assembly, being considered, as Materiall parts thereof, and the reason is because, Non quicquid convenit Totiper accidens, aggregato, consuso, velordinato, id convenit singular partibus; it is not needfull that whatsoever belongeth, or is attributed to the collective body, should be attributed to every part thereof, so ten is twice five, which cannot be said of five, which is a part of ten; for it is not twice, but once five.

8. Neither can these combined Presbyteries, or Elderships take

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taken materially. 1. i.e. before their combination feed many Churches, as when they are combined; for in that fenfe they are not formally a combination, or a collective body, but the matter thereof, and therefore to them cannot belong that, which belongeth unto the collective body formally, or in vertue of its forme.

9. The collective, or combined body of divers Presbyteries feeds not many reall Particular Churches in a the exercite, as if they exercifed actually the act of feeding them in a particular way, as their Particular, and Ordinatie Ministers do; but in attu signate, in signifying and representing unto them all, in vertue of their Commissions, by their Judgements, and Laws, what should be done by them all; which these Particular Ministers do in attu exercite, and in a more speciall way: And the reason of this is, because, if it were not so we should confound the charge of combined Presbyteries, with that of one

Presbyter.

10. This Proposition may yet receive this sence; All the combined Presbyteries feedall the particular Churches, that they represent. 1. All the Presbyters together feed, and rule all Churches together as combined. 2. In this combination, or collection of Presbyters, or Elders, every one of the Presbyters, or Elders, feedeth his own Church. 3. All the collective body of combined Elders feed every Church apart; as we faid before. 4. Every Presbyter, or Elder in this combination ruleth all Churches, as we have declared it also. So I Eth. ad the Philosophers in expounding that Maxime, Bonum oft, quod Nicomich. omnia appetunt, that is good which all things defire, give us 6. 1. almost the like interpretations, viz. 1. All good things taken collectively, are those, that all desirers taken collectively do defire. 2. That every one in this collection of defirers defireth his own good in the collection of all good; as a man, mans good; a horse, that which is good for a horse, &c. 3. That the whole collection of defirers defireth every good, as it ferveth for every part, and fo for the totall, or whole, that confifteth of the parts. 4. That every desirer apart desireth, or loveth the whole collection of good, infomuch as in that collection of good, it findeth its own good.

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But none of these senses approved by us, can serve our Bethren. More might here have been said, and I hope that others, God willing, shall say more; But this may suffice for one Annotation, and I am assured, will sufficiently dissolve all their Arguments hitherto, sounded upon this Proposition.

About the end of this 15 S. Ye fay [That this challenge of all pirituall power from Christ, had need have a cleer pattent from Chrift, and that noted by a Particular Parenthelis, as very confiderable; fo had your Independent, and Omnipotent power within your Particular Congregations: Neither do our Synods challenge all power, but a Ministeriall Power, such as we have already expounded: Neither needs it any Pattent expresly, and formally from Christ: It sufficeth that it have one from Nature, for that sufficeth to binde us all unto obedience; for Christ as Mediator, and head of the Church is not represented unto us in Scripture as Author of Nature, but of Grace, For the Law was given by Moses, but grace, and truth came by fesus Christ, who is Mediator of a better Covenant; Neither came he to abrogate, or destroy, but to fulfill, and to accomplish the Law; The Author of grace poseth not, but presupposeth the Law of Nature; And yet we can shew a Pattent for it, not onely from the Law of Nature, which should suffice, but also from the Law of Grace, in the Old, and New Testament.

Immediately after ye say, That nothing was written upon this Subject before the Books set forth by two Divines of Scotland, one of England, and others of Holland. Here ye mistake, for we can produce you fundry others of good note, here Printed at London; we are forry ye have not seen them, or distained to read them. If there were not many written before those, it was in pittic of your afflictions, whereanto good Divines would not adde new affliction; Neither thought they your Partie so considerable; Neither were your Opinions much known or published abroad, being onely written in English, and not in Latine, except by one, or two of your Divines, for any thing I know: Neither thought they that ye were so averse from their Discipline, as ye appear in this Assembly, but that ye suffered only for not conforming your selves unto Episcopall

Government:

Government: But whatever they have written, I know not what this can serve to the purpose, unlesse it be to declare, That what soever helps ye had heretofore, yet ye were destitute of those writings, whereby ye might have received farther light concerning Presbyteriall Government; and I pray God ye make good use of them.

In the 16. S. at the end of the 16. Pag. Ye travell to remove an Objection, viz. That in Congregationall Government (fuch as is amongst you) there is no allowed sufficient remedy for micarriages, though never so groffe; no relief for wrongfull Sentences, or Persons injured thereby; no room for Complaints: No Powerfull, or Effectuall means to reduce a Church, or Churches,

that fall into Herefie, or Schisme, &c.

To avoid this O. jection, ye relate us an History § 17. and what ye did upon fuch an emergent case: But ye shew us no Law, that ever ye had amongst you, whereby ye might bring any remedie against such a miscarriage before that it fell out. 2. Neither read we of any fuch Law, or remedie in your Books, 3. Your Divines, and the Members of your Churches, with whom we converfed, shewed no remedie amongst you for such inconveniencies. 4. They gave us no answer unto this Objection, save onely this, That God hath ordained no remedies in such Cases; Yea, that if Churches should tall away from Christ, and with the Jews, call him an Impoltor, and the Trinitie with Server a three headed Cat, and deny the Incarnation of the Son of God, they should be tolerated; Yea more, That the Civill Magistrate should punish no man for his Religion, be it never so bad, or blasphemous; and that it must be left to God; And this giveth us reason to think, That these Reasons, within these two yeers, have made you to refine your Opinion, and to mould fome new Solutions, and to fuite your Opinions more close to the current of the time, then you were wont to do. If therefore we speak after them, it is their fault, and not ours; it may be, that your Opinion be not common to you all, but to you five alone.

The fum of the History is, A Minister was suddenly deposed by his Flock, whereupon some Churches did take offence, and all their Churches consented in this Principle, That Cot. 10. That Churches, as Well as particular men, are bound to give no offence, neither to few, nor Gentile, nor the Churches of God they I Tim. 5 live among: Item, That in vertue of the same, or like Law of not partaking in other mens sins, the Churches offended, may, and ought, upon the Impenitency of those Churches, persisting in their errour, and miscarriage, to pronounce that heavy sentence against them, of withdrawing, and renonneing all Christian Communion with them, untill they do repent; An I further to declare, and protest this, with the causes thereof, to all Christian Churches of

In this Narration it appeareth. 1. That this Church offending, before this emergent Case, knew not so much, for if she had, it is not credible, that she would, against all charnie, and the common order of all Churches, have committed so

great a fcandall.

Christ, that they may do the like.

2. This remedie is not sufficient, nor satisfactory. 1. Because all Churches, according to your Tenets, be equal in Authoritie, Independent one of another, and par in parem non babet Imperium, none hath power, or Authoritie over his equal; how then could any Church binde another to any such account, but out of its freewill, as a partie may do to its partie.

3. Because since other Churches were, or pretended to be offended in such a proceeding, they could not judge in it; for then they should have been both judge, and partie in one cause, which cannot be granted to those, that have no Authoritative Power one over another, as when a private man offend-

eth the State, and we our God.

4. What if many Churches, yea all the Churches, should offend one, should that one Church gather all the rest together, judge them all, and in case of not submitting themselves to her judgement, separate her self from them all? If so, we should have Separations, and Schismes enough, which should be continued to all Posteritie to come.

5. What if Churches were fo remote one from another, that they could not eafily meet together upon every occasion? Then there should be no remedy, or at least no eafie remedy.

6. What

6. What if the Offence were finall, should so many Churches for every trifle gather together, and put themselves to so great cost, and trouble?

7. What if the Churches in their Judgements should differ one from another, in such a case should they all by Schismes

fenarate themselves one from another?

8. This fort of Government giveth no more Power, or Authoritie to a thousand Churches over one, then to a Tincker, yea to the Hangman over a thousand, for he may desire them all, out of charitie, to give an account of their Judgement, in case he be offended by them; Neither see I what more our Brethren grant to all the Churches of the World over one.

But the Presbyteriall Government is subject to none of these inconveniencies, for the collective, or combined Eldership, having an authoritative Power, all men, and Churches thereof, are bound by Law, and Covenant to submit themselves thereunto: Every man knoweth their set times of meeting, wherein fundry matters are dispatched, and all things carried by plu-

ralitie of voices, without any Schisme, or Separation.

9. This Government is a Power, wherein the Partie is judged if he will, and so the judgement of the Judges suspended upon the judgement of the Partie judged, which is most ridiculous, without any example in Ecclesiasticall, or Civill Judicatories; a judgement indeed not very unlike to that which is related of a merry man. who said he had the best, and most obedient wife of the whole World, because (saith he) she willeth nothing but what I will, and as all men wondred at it, (knowing her to be the most disobedient) yea (saith he) but I must first will what she willeth, else she willeth nothing, that I will.

10. This fort of Government is unjust, and unreasonable, for not onely the Partie judgeth its Partie, but also it inslictes the same punishment, viz. Separation, upon all offending Churches, what ever be the offence, great, or small in case of Non-satisfaction, whereas all punishments should be commensurate unto the severall offences.

11. And so ye seem to approve the opinion of the Stoicks, who held all fins to be equall, since ye instift the same punishment upon them all.

12. Not onely this Discipline cannot easily be put in execution in great Kingdoms, as England, wherein all the Churches offended, cannot so easily meet together, but also 13. Because the person offended after he hath represented his grievances unto one Church, and that Church having received satisfaction, it may go to another, and that Church likewise having received satisfaction, it may go to another, and so continually in infinitum to the Worlds end, evermore taking those Churches for the Partie that judge it, which is most absurde and sooish.

14. What if the Partie offended be poor, and have not the means to post up and down from Neighbour-Church to Neighbour-Church, to pray them to make the offending Church to give an account of her Judgement, muchlesse to attend upon their uncertain conveniencie: Here will be found true, Pauper ubique jacet, whereas in Presbytei iall Government the Partie offended may easily be redressed, and get satisfaction, as not having need so to post up and down, to be at so great charges, or to attend their conveniencie, for by a simple Appeal he may binde the Church offending, to appear at the day appointed.

15. What if there should fall out an hundred such Offences in a small time? Must so many Churches evermore gather

together for every one of them apart?

16. What if Churches be poor, and cannot be at so great expence? Then in that case, it should seem, there is no order to meet with Offences.

And as for those precepts, I Cor. 10. and I Tim.5. The first of them is not a Rule of Government, or ruling of the Church, but a generall command, common to all Christians, whereby the Apostle forewarnes the Corinthians in things indifferent, not to give any occasion of Offence unto the Church of God, or to any other; but therein to comply with all men, as he doeth himself: From whence ye cannot draw a Rule, or Law of ruling the Church, or how the Church should take order with such Offenders; so that it sheweth, indeed, every mans dutie towards the Church, in things indifferent; but not the Churches dutie towards every one of them, in judging or ruling.

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ruling. Ye might as well have proved it from this Principle, Fly from all evil; or from that, We must love God above all things, and our Neighbour as our selves: neither see I any greater connexion that it hath with the one, then with the other. And truely I cannot sufficiently admire, how out of that Principle, Give no offence, ne to any man, ye can inferre this conclusion, Ergo, a Church offended may make a Church offending to give an account of her judgement before all the world; and in case of impenitency, pronounce a Sentence of withdrawing, and renouncing all Christian Communion with her; and further to declare it to all other Churches.

No more can it be inferred of the other, viz. Be not partakers in other mens sins; for the Apostle there giveth rules about the Vocation of Ministers, forbiddeth Timothy to receive any man rashly into the Ministery, least in so doing he be the cause of an unlawfull Vocation, because, saith he, vers. 24. their sin, and incapacity will soon appear to all men. But how is it pos-

fible out of this to spin out the former Couclusion?

§ 18. Pag. 17, ye prove your former Conclusion thus:

1. For that ye saw no further authority in Scripture in proceedings purely Ecclesiasticall, of one or many sister Churches towards another whole Church, or Churches offending.

2. Because no other Authority can rationally be put in execution without the

Magistrates power.

Answ. 1. Ye saw no more in Scripture; yea, but saw ye your own Conclusion in Scripture? 2. Truely we see no Word of God for it; and if we take it not upon your word, we shall never take it. 3. If ye see no Scripture for it, yet others may see. 4. Ye may, if ye will, see it in the ordinary Practice of the Church of the Jews in the old Testament, which is not abrogated in the New, since it is not Ceremoniall, but grounded in the Law of Nature: Ye may see it in the History of the New Testament, in the judgement given out at the Synod of Hierasalem, concerning the businesse of Antiochia; which I hope, ye shall see cleerly demonstrated to you by a better hand, before it be long.

6. It may be proved by the Law of Nature, which is a pracognitum to Scripture, and supposed by Scripture; for Grace

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is not desiration of Nature, but a Superstructory above Nature: So that when Scripture containeth nothing contradictory to the Dictats of Nature, we are bound to believe them, unlesse we will misbelieve God, who is no lesse the Author of Nature, and of the Dictats thereof, then of Grace.

2. Because no other Authority can rationally, be put in execu-

tion, mithout the Civill Magistrates power.

Answ. 1. Our Brethren here, as every where else, stand very stissy to Negations; They never prove any positive Doctrine; and it is known in the Schools, how easie a thing it is to deny all things, and to prove nothing: If they had that to prove, wherein they agree with us, I suppose they should have more to do, then we to prove that, wherein they disagree from us.

But to take away all mistakes, and captious Evasions, we suppose that our Church's arrogate to themselves no Imperiall, or Magisteriall, but onely a Ministeriall Power, or Authority.

2. That it is meerly Spirituall, consisting 1. in the Creation, Supposition, and Deposition of Church-Officers. 2. in determining matters of Doctrine. 3. in making of Ecclesiasticall Laws, concerning things indifferent. 4. in Ecclesiasticall Censures, as in Suspension, Excommunication, &c.

They prove, That no more can rationally be put in execution, viz then to call an offending Church to an account; and in case of her impenitency, to declare it to all other Churches.

Answ. We deny the Assumption. They prove it, for that Christ gave no power to Churches to excommunicate their

neighbour Churches.

Answ. 1. This is again another mistake in our Brethren, for they suppose, that we excommunicate whole Churches, which we never do. 2. Neither believe I, that they can bring us any examples of it: The reason why we do not so, is, Because whole Churches ordinarily amongst us, contemn not the superiour Ecclesiastical Power, viz. of Synods, being bound by their Oath, and Covenant, to observe, and maintain the Order of the Church. 3. And therefore we have no Ecclesiastical Laws concerning such cases, for Lex of ordinativ rations, and Laws are not made of things that never fall out, or of things that

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that fall out extraordinarily, but of things that are ordinary Much lesse think I, that ever any such case did fall out in any one of the Resormed Churches. Item, it is another mistake, to suppose, that there is no Excommunication, but in giving the offender over to Satan: That is indeed the highest degree of Excommunication, but not all the degrees of it; for there is another lesse, and interiour, viz. in superating him from Ecclesiasticall Communion: And so it is yet another mistake in you to think, that in declaring your non-Communion with other Churches, yed onot excommunicate them; for what is Excommunication, but a privation of communion; the very word it self teacheth us all this.

6. If any such Case should extraordinarily fall out, how can it be denyed, but that the particular Church offending might be excommunicated by the rest of the Churches offended, if the offence should deserve it. 1. For we finde nothing in Scripture to the contrary. 2. For there is the same reason for the Excommunication of whole Churches, as of particular persons, viz. the taking away of scandall, and the conversion of the sinner, 1 Cor. 5.5. 2 Cor. 2. 7. 2 Thes. 3. 14. 1 Tim. 1. 20. and that such a contagion infect not others, 1 Cor. 5. 6. 7. And if a particular man may be excommunicated for denying, and blaspheming of Christ, wherefore shall not a particular Church be excommunicated for the like sin? Neither can their number and consociation excuse them, but rather aggravateth the sin; for the more offenders there be, the greater is the offence, and the greater should the punishment be.

3. If a Church compounded of ten persons may excommunicate sour of their own number, wherefore also may not ten thousand Churches excommunicate this inconsiderable Church, compounded of ten persons, for the same reasons that it excommunicates four persons? hath God given more power to ten persons over sour, then to all the persons, and Churches in the Kingdom, yea in all the Christian world, over these miserable, and wretched persons, who (it may be) deny the Trinity, the Incarnation of the Son of God, and main-

tain all fort of impicties?

4. If God in Heaven, and in his Scripture declare a Church

excommunicated, wherefore shall not his Churches upon Earth also declare it excommunicated, when they learn it in his Word? Are not the Churches of God as well bound to ratisse his Sentence here upon Earth, as he to ratisse theirs in Heaven?

5. We have some examples of it in the Old Testament : for the people of God (fay some of our Divines) excommu nicated Amalek; for proof whereof, they bring the Targum, Cant. 2. Contriverunt Amalek per diram imprecationem, They bruised Amalek by the fearfull curfing of the Lord. So did they the Samaritans, because of the building of their Temple upon the Mount Garizim. They brought (as Drussus, and after him Weemfe, relate it ) 300 Pricits, 300 Trumpets, 300 Books of the Law, and 300 Boyes; They blew with Trumpets, and the Levites finging, accurled the Cuttheans in the Name of Tetragammaton, or feboua, and with curses both the superiour. and inferiour house of Judgement; and they faid, Cursed is be, who eatetb the bread of the Cutthean. These Curses they wrote upon Tables, and fealed them, and fent them thorow all Israel, who multiplied also this great Anathema upon them; from whence proceeded a great hatred betwixt them, as we reade in the Gospel.

If in vertue of a small offence one Church may pronounce that dreadfull Sentence of non-Communion, against many Churches, wherefore may not many Churches pronounce Sentence of great Excommunication against one small Church, for

a great fin ? fince crescentibus delictis crescunt pæne.

Besides all this, I deny the consequence; for howbeit God had not ordained Excommunication, viz. the greater, which here ye understand, yet might there be some other remedy found by the light of Nature.

But ye adde, p. 18. That your Sentence of non-Communication will be as effectuall as the greater Excommunication.

This cannot be, 1. Because, if the offender have any grace, the greater will terrifie him more. 2. Because in your way the Sentence may seem unjust, in punishing all offences, and Offenders, greater and smaller with the like Spiritual penalties.

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3. Your way cannot so well awe Churches, and keep them in their duties; for since ye attribute no authoritative power, or authority to all the Churches of Christ over any particular Church, but judge them all to be equall amongst themselves, and one to all; as if a part were equall to its totall, and pars effet aqualis Toti, & Totum non effet majus quilibet sua parte, as if the part were equall to its whole, and the whole were no greater then its part, viz. a whole mans body then his toe; a particular Church may think her self no ways bound to obey any other Church, or Churches: and much lesse will ten Churches think themselves bound to obey one; for Obediecce is a vertue in Inseriours towards their Superiours: But if all Churches be equall, there can neither be Superiours, nor Inferiours, and consequently no obedience, or disobedience.

4. If a particular Church, in your way, defire to be obeyed by fourty Churches, pretending her felf to be offended by their proceedings, they may think her bold, in calling them to an account, and that the spirits of Prophets should be subject to Prophets, one rather to twenty, or two thousand, then twen-

ty, or two thousand to one.

5. In our way, a Church offending may esteem her offence greater, and fear it more, since she may judge her self to offend two Authorities, 1. that of God, and 2. that which he hath given unto the Church: but in yours she cannot think her offence so great, since she conceives her self to offend one authority, or authoritative Power onely, viz. that of God; for ye acknowledge no authoritative power in the Church, or Churches, and so your way breedeth a plain contempt of all Church-Authority.

6. In denying an authoritative power, the offender may think you too busie bodies in intermedling your selves with other solks matters, which concerns you not so much; where as, if ye granted an authoritative power unto her, it should be her own proper businesse, in vertue of her authoritative

power received from God.

So also our way is more efficacious in the Churches offended; 1. in breeding a greater detellation of sin: 2. in making them to shun and avoyd more the company of the offender. 3. in making them to conceive the Sentence to be

more just, oc.

1 Thef 2.11

Tit. 1. 4.

Phil 3, 10.

4.4.

Item, if this your way be as efficacious, ye need no other power, in your particular Congregations, over particular perfons; a simple admonition, without any authoritative power. may fuffice you.

Ye yet fay, That your way is more brotherly in proceeding

without an Authoritative power.

Answ. God in the Old Testament ordained an Authorizative power in the Church, and yet they were all Brethen; and he knew well enough what power was convenient for Brethren.

2. So likewise in particular Congregations we are all Brethren, neither yet will ye banish out of them all Authority.

3. The Ministers, and the Elders are not onely our Bre-2 Kin 6. 27. Cor 14,15 thren, but also our Fathers; Eige, they must as well use pater-2 Coc.6 13. and 12.1 . nall authority over us, as brotherly charity towards us. Gal 4 19.

4. So also combined Presbyteries, or (as it were) Fathers of Tim. 1. 2. fimple Presbyteries, because of their greater power to judge.

5. The like of this Government hath never been heard of rioh.2.1.28 in the world, neither in State, nor Common-wealth before; and 3.7 and and therefore seemeth it to us to be repugnant unto the Law of Nature; for what else is the Law of Nature, but the common confent of all men? How abfurd therefore is that Government. fo destitute of all authority? have the sheep as great authority, as the Sheepherd? if fo, it is as good to be a sheep, as a Sheepherd.

> 6. If an Authoritative power cannot hold in the Church, or among Churches, because that we are all Brethren, and Sifters, no more can it hold in the State betwixt King, and Subject; the father, and the fon; the master, and the servant; for we are all Brethren in Christ: so this Foundation, or Ground-work, will destroy all fort of Politicall, and Domestical Authority. Our Brethren would do well also to confider, whether their Grounds, or those of our Government, will better confift with the Authority of the civill Magistrate; for, according to this reason, a King in a State should have no power at all over his Brother.

> 7. In the State there be divers Judicatories, Superiour, and Inferiour, wherein the Superiour hath an authoritative power

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over the inferiour, Ergo, in the Church, since there is the same reason for both, viz. reparation of the offence taken at

inferiour Judicatories.

But because ye will seem to be much addicted to the civill Magiltrate, as if your Ecclefiasticall Government were altogether subordinate unto his power, and blame us, as not giving him his due, which ye note by a particular Parenthelis, as if ye would have us to take particular notice of it: Therefore, before we end this Section, we shall be very willing to do it. In faving that the Prescyteriall Excommunication is no more effectuall then your Sentence of non-Communion, without the Magistrates Power, ye adde this Parenthesis [ To which we give as much , and [ as we think ] more then the Principles of the Presbyteriall Government will suffer them to yeeld. ] By whose counsell, or for what end this Parenthesis is interted, and such a comparison made, I know not; If ye have no Politicall ayms, I am affured ye comply very much with Policy. If ye grant him so much, ye would do well to declare how much, and wherein, and not to feed him with generalities, and Platonicall Idees, as abstract here from all matter, as ye professed formerly your Church-' overnment was attracted from all other Governments. It is a Maxime in Philosophy, and in Rhetorick both, That Sermones generales non movent; and praised be God that the King and Parliament are wise, and will not fed upon fo al ftract forms. As for us, fince ye keep your selves upon such generalities, it is impossible to us to answer any thing in particular, unlesse we guesse at your meaning: In generall therefore we fay, 1. That amongst men well bred, all comparisons are odicus. 2. That either ye give unto the civill Magiltrate onely his due, or fomething more : if onely his due, ye lay a very heavie aspersion upon all Presbyterians, as if they were not good Subjects, in denying him a part of his due: If more, who gave you the power to do fo? 3. Either ye grant him more in Civill, or in Spirituall matters: In Civill matters ye cannot; for ye can grant him no more, then he hath by the Laws of the Land, whereunto we are all equally subject; and therefore must grant him as much one, as another: If in Spirituall matters, we grant him his externall power,

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power, as we declared in the beginning. And for intrinfecall Spirituall power, 1. It is not in your power to grant him any at all; neither can ye give him more Spirituall obedience then Scripture permitteth you, or give him a part of the Spirituall power that ye have received of God; for that were, to lay upon another the burden, that God hath laid upon you and so serve God by a Proctor. 2. It is onely in God, who is King in this Spirituall Kingdom, Master in this House, and a Father in this Family, who can give power therein to any man : we dare not be so bold : If ye pretend to do it ; I say with the Comick Poet, de te largitor puer, be liberallupon your own purse. 4 If ye will do so, look how Authoritative is your power, who take Authority over Gods Ordinance, and dispose of it, as if it were your own : so do not the Presbyterians. 5. The Civill Magistrate acknowledgeth himself to be a Politicall, and no Ecclesiasticall person, since he is neither Pastor, nor Doctor, nor Ruling Elder in Christs Church; and therefore arrogateth no Spirituall Authority to himself 6. We defire to know of you, Brethren, what ye understand here by the Magistrate, Whether the Supreme, or Subaltern? If the Supreme, whether the King, or Parliament? and principally at this time: If the Subaltern, we ask of you, Whether every Justice of Peace shall, or can judge of all Eccletiastical matters? And if he cannot, whether he can be a competent Judge? 7. What if the Civill Magistrate be a Papilt? what if some of the Kings Councell be Papilts, or Heterodox, as fome in the beginning of this Parliament were? will ye grant that they judge in matters of Religion? 'o the Turk, the Antichrift, and Pagans, shall judge in matters of Religion, amongst their Protestant Subjects: If so, our Protestants in France, in Polonia, and otherwhere, are in a very fair way; Its pity but such a Maxime should have been published in Queen Maries time, and at Saint Bartholomews day in France, at that Butchery, or Massacre of Protestants. 8. file, I Cor. 6. findes fault with the Christians, that did plead before Infidels in civil matters: what then would he not have faid, if godly men would have pleaded before them, and submitted matters of Religion unto their judgement? 9. This power

power that ye grant to the Magistrate, is either Internall, or Externall, in regard of the Church: If Externall we grant it, as well as ye: If Internall; then he must be an Ecclesiasticall Person. And then 10. It should follow, That a Soveraign Prince should as well be Soveraign in the Church, as in the State; and so Internall head of both; which is derogatory to Christs Royaltie, as our Doctors have fundry times cleerly demonstrated it against the Jesuites, and other Papists. 11. Women, that are commanded to be filent in the Church, should rule it, and command men in it, fince they may be Soveraign Hrinces in it, and over it, and so Leglise tomberoit en quenville : And if it be replyed, wherefore may they not as well rule the Church, as the State, as some Independenters, and some Wcmen, here in London, have maintained, in presence of their Preacher, uncontradicted by him, or any of that Profession there. I answer, 1. Because the Church or Kingdom of Heaven, is not a Kingdom of this Word. 2. Because God forbideth the one in Scripture, but not the other. 12. Christs Kingdom, viz. His Church which is not of this World, should be futject to the Kings and Kingdoms of this World. 13. Yea, the Apostles should have been subject unto worldly Kings in Church Government, and fo they should not have been the first Officers in the Church; but the King should have been above them, which is no leffe, then cleerly to contradict. Saint Paul, Eph f. 4. where he calleth them the first. 14 So wo ldly Princes could not be judged by any Church-Officers, for if they were supreme Judges, inferiour Officers could not judge them. 15. A King usurping, or invading a Kingdom, should usurpe Soveraigntie in the Church. And 16. if he were a Tyrant, and obtained it jure belli, by the Sword, he should make himself Head of the Church by the Sword, which seemeth a very strange Conquest of Ecclesiasticall Authoritie. 17. If a Prince should buy a Principalitie, and the Soveraigntie thereof, he should consequently buy the charge to be supreme Ruler, or to be above the Church, as ye call it; fo it should be a good Conquest, by good Simony. 18. So if a wicked Prince, should invade a good Prince, against Gods Will, then he should be Head of Christs Church, or supreme Judge over it, again It Christs

Christs Will, and that by an ordinary way, yea, jure divino, by Christs Ordinance; if jure divino they be above the Church, as ye fay. 19. If a Prince were perpetually mad, his perpetuall madnesse should no more hinder him from being supreme Judge in the Church, then Prince in the State. 20. If a Prince were supreme Judge alone, then should he alone judge; yea, without his Counfell, as some Princes do arrogate unto themselves; and there should be the same Disputes about the Princes supreme Authoritie in the Church, that are about it in the State. 21. God will have no man to be a Judge in his Church, but after examination, I Tim. 3. muchlesse a supreme Judge in it: But Kings are not examined, whether they have the capacitie to rule, or not; and if the Prince be a little childe, how can he have the capacitie, or abide an examination, 23, If a King have any other, or more intrinfecall Authoritie over the Church, then all Protestant Churches in France, Holland, and Scotland; grant him, or then we have declared, we pray you shew us, what it is, and wherein it consisteth: Whether he hath it in qualitie of a King, of a Christian, or of a Christian King? If he hath it, in qualitie of a King, or as a King, then all Kings have it, yea, Nero, and Inlian the Apostate; Nam quod alicui comunit qua tali communit omni. And then I pray you, whether ye will admit fuch a Prince to judge of the Controversies of your Religion? If in qualitie of a Christian, then all Christians have it, for the same reason, yearvery Cobbler as well as any King, or Prince, fince they be all Christians. 3. If as a Christian Prince, then all Princes should have it: But so it is not; For what if we had a Christian Prince, who were a Lutheran, an Anabaptist, a Sociman, or a Papist ? I cannot beleeve that ye would permit such Christian Princes to judge, muchlesse to be supreme Judges in your Religion: If ye say that ye understand an Orthodox Prince? What if he had one, or two errours, would ye yet permit him to judge of Ecclefiafticall matters? Then who should judge, whether he were Orthodox, or not? Whether ye, or we? What if there were a hundred divers Sects in any Kingdom, Then he could onely judge of that Sect, which he should profeste, and of no other: Or if he should judge of all, he should condemn

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condemn them all, but his own. If by the supreme Magistrate, ye understand a Parliament, then to judge every one of your differences, when ever any man challengeth the Church of an unjust judgement, or appealeth from it, we must gather a Parliament: Which if the King and Parliament finde expedient, I have nothing to say against it; yet every man may judge, whether the dispatch of businesse can be so quick and cheap, as in the Presbyterian way? What if Parliament men be of different Religions, shall they of one Religion judge of the other Religion.

I might bring more Arguments, and profecute them all more fully; but this may suffice for Annotations: Onely this I adde. I. That it is not equitable that ye five be believed upon your simple word, in so great an Aspersion, as ye lay upon so many Churches, yea all the best Reformed Churches, without any proof: If heretofore they gave you the right hand of fellowship, I doubt if after so criminall an accusation.

they will continue it to you any longer. And here I cannot fufficiently admire you, in pretending your Church Government to be so compleat, and perfect, and yet stand insomuch

need of the Civill Magistrate.

2. I pray the Reader to confider diligently. § 20. Pag. 20, 21. How by that Speech it appeareth. 1. That that Church pretended to have offended, did arrogate in disposing of her Minister, a power altogether independent from all other, both of the Civill Magistrate, and of all other Churches; Otherwayes that expression should have been impertinent. viz. That it was the most to be abhorred Maxime, that any Religion hath ever made profession of; and therefore of all other, the most contradictory, and dishonourable to that of Christianitie, that a single, and particular societie of men, professing the name of Christ, and pretending to be endowed with a power from Christ, to judge them, that are of the same body, and societie within themselves, should further arrogate unto themselves an exemption from giving an account or being censurable by any other, either Christian Magistrate above them, or Neighbour Churches about them. For if the pretended no fuch power and exemption, to what purpose fuch an expression? 2. That H 2

2. That in this Ecclesiasticall Judgement, that is intrinsecall to the Church, they acknowledge the Civill Magistrate to be above them, but all the Churches of the Christian World nothing but about them, whereof much may be said. Here ye symbolize with *Erastus* in many things.

3. Ye may collect, that fuch a most abhorred Maxime was not the Maxime of that Church alone, but of some others also, for it is not credible, that she would have stood out alone in a Maxime so repugnant to the Tenets of all other Churches, and

afterwards submitted her self unto their judgement.

4. Ye may fee by the event and fuccesse of this businesse, a correction of that Maxime, wherewith they were tinctured before.

5. How God in his most wife Providence has forced those good men, out of meer necessitie, to come neerer unto Presbyteriall Government, then formerly.

6. But we know not . whether they of New-England,

will stand fast to them in this decision.

If we knew all the Circumstances of that proceeding, we might (it may be) say much more, then upon such a superficiall,

and unwilling Relation as ye make, we can fay here.

Again, I pray you note, That they acknowledge their Churches to be bound to give an account, and to be censurable by the Christian Magistrate, and Neighbour Churches, in their judgements. From whence I infer: Ergo, Their power is not full perfect, and compleat, within themselves, but receives some correction, and perfection from that of the Civill Magistrate above them, or Neighbour Churches about them; But what is this, but an authoritative power to correct them, and to instict on them spirituall punishments. viz. Censures, in commanding them to satisfie the Partie offended, and to consesse their sault: Neither do the Presbyterians pretend to instict any corporall punishment, or pecuniary mulcts, since the aym of their Government is spirituall, viz. To save the soul, not to kill the body, or empty the purse by catching mens money.

S. 22. Pag 22. Ye give an account of your proceedings fince your return to your Countrey: And here again, ye terme

the Reformation of the Protestant Churches by the name of (alvinian, as if this name in this matter pleased you above all others; yet will we not retaliate it unto you, in calling your Churches Goodwinians, Nyans, Bridgians, Burroughefians, Symplonians, or Good-Ny Bridg-Burrough-Symplonians, for

we take no pleasure in such fictions.

Afterwards ye give your five judgements, about that Reformation, viz. That our Churches stand in need of a further Refermation. 1. But stand not yours in need of some further Reformation also? 2. Neither is it in question, whether our Churches stand in need of any further Reformation? But whether they stand in need of that, which ye call Reformation? And if it be not rather a Deformation, then a Reformation of the Church of Christ?

The Reasons of this your judgement, are grounded upon meer Possibilities, and generalities as we shall see Godwilling

hereafter.

The first is, Because it may be thought, that they coming new out of Popery, and the founders of that Reformation unt having Apostolique infallibitic might not be fully perfect the first day.

Answ. I. It may be, but a post ad of non valer consequentia: 2. It followeth not, it may be: Ergo, It is. Neither will ye permit us to argue in this manner, Nafter Goodwin, Mafter Nays, &c. opinion may be false: Ergo, It is false. 3. Muchlesse may it be thought, or imagined: Ergo, It is fo. For we think all your Tenets, wherein ye diffent from us, are false, and untrue; Neither will ye grant it for all our thoughts: No more will we grant you what ye pretend for all your thoughts, unlesseye bring us some better reason; for many mens thoughts be erroneous, as yours in this particular. 4. Your Argument is a Genere ad Speciem affirmative, ye argue affirmatively from a generalitie to a particular. viz. It might not be fully perfect or imperfect: Ergo, In this or that point it was not perfect, or imperfect. 5. Neither is it needfull to a perfect Reformation, in Doctrine, or Discipline, that we have an Apostolicall perfection, that is Perfonall, or tyed unto our Person; but Scripturall, viz. Revealed in Scripture, which we have, not of one, but of many Prophets, Evangelists, and Apostles. 6. This

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6. This expression of yours, viz. Might not be fully perfect the first day, is ambiguous, and may be taken either Negative in putting the negation (not) before the principal Verbe, viz. might; or Institute in putting of it, after the Verbe, might, before the infinite Verbe, be: In the first way, the sense of it is this,

They that come new from Popery, without Apostolicall infallibility, cannot be perfect the first day, or it was not possible they should be perfect the first day, and so it is evidently false; for it should imply a contradiction that any man, or Church could have a perfect Doctrine, or Discipline without an Apostolicall infallibilitie, or a long time.

In the fecond way, the fense is this,

They that come new from Popery, without Apoltolicall infallibilitie may not be perfect, or it is possible they be not perfect; the first day; and so it is true: But as it is possible they be not perfect; so is it possible by Gods mercy they be perfect: And so the Argument will proceed a pesse ad esse, whereof Logicians say, Non valet consequentia. So your Argument is naught: Of these two Propositions the first is Negative, and the last Infinite: They differ as,

Non possibile est esse Possibile est non esse.

The one hath the Mood, or Modification Negative, the other the Subject, or Distum Negative; the one is true, and the other false, as ye may see in these Examples.

It was not possible to Adam before his fall to fall:

False.

It was possible to Adam before his fall not to fall:

It is not possible that Peter sleep: Fasse. It is possible that Peter sleep not: True.

Neither doth time contribute so much, neither hath it any influence upon true Religion, which is a gift of God; Faith 3 not acquired by our labour, but infused into our understanding by Gods Mercy. And yet we have had more time, and a greater number of able men then ye, to perfect our Reformation. And as it was possible, that the Reformation of

our Church was not perfect the first day. So may it be possible that yours be not perfect, neither the first, nor the last day.

But ye grant us, § 5. Pag. 4. That the first Reformers in Protestant Churches had a most happy hand in the Reformation of Doctrine, and that in the beginning, and without any Apostolicall infallibilitie; wherefore I pray then, might they not also have it as well in Discipline, or Government? I remit the Reader to that Section and my Annotation thereupon.

2. Your second Reason is grounded not onely upon possibilities, but also upon hope, for it may be hopefully conceived (say ye) that God in his infinite mercy and purpose reserved, and provided some better thing for this Nation, when it should come to be resormed, that the other Churches might not be made persect

without it, as the Apostic speaks.

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Answ. 1. This is but a possibile est este, it may be, quod nikil ponit in esse, that maketh nothing to be: The question is not what may be; but what is in essect. 2. And as it may be, so may it not be. 3. It is not so much as a may be of any thing, that is to be, but a may be, or a possible hope of a thing, that may be: O how far is this Reason from proving the thing to be. 4 And as for that Text of the Apostle, Heb. 11.48. Ye abuse mightily the place of Scripture, or are abused; for it is not to be understood of you, or of your, or our Resormation; but of the coming of Christ, and the vocation of the Gentiles; for how soever the Fathers in the old Testament received the Promises; yet received they not the accomplishment, or performance of them, viz. Christ manifested in the slesh, who is that better thing, reserved unto us, whereof the Apostle speaketh there, otherwise we should have perished.

\$23,2425,26,27. Containeth an Enumeration of our Brethrens grievances, whereof they have mentioned many herctofore. 1. The mistaking, and misapprehension of their O-

pinions, wherein they might feem to differ.

We have answered already. 1. It is not a mistake, nor misapprehension to take and apprehend an opinion as it is propounded by the Partie, as we have done. 2. We answer, That if we mistake, or misapprehend any opinion, it is not that of all Independents. 3. It is a great mistake in you to imagine; that

Pag. 23. Your fecond grievance is, that ye are grievously calumniated with reproaches of Schifme: Schifme is a Pertinacious Separation from the true Church after sufficient conviction: And as Heresie, as Heresie, is repugnant to Faith so is Schime to Charitie; the one quitteth the unitie of the Faith, the other the union in Charitie: And as Heresie is evermore a companied with pertinacy after sufficient conviction: So

is Schilme alfo.

If therefore the Synod, or any other Assembly, or any of your B ethren should convict you sufficiently, and afterwards, · ye should separate your selves, or desire a separation from us, I think that no man could deny y u to be Schismaticks; neither believe I. in fuch a case, that ye would, or could honestly deny i your selves; But so long as the Synod, or some others does it not, I dare fay nothing : As for my felf, I beleeve truly, that ye be very Learned, Pious, and honelt Men; and howfoever ye may fail by infirmitie, yet b-leeve I not, that ye erre out of malice; and confequently, that ye are no schifmaticks hitherto. And I hope, and am confident, that God will not permit, that so good, and godly men fall away from his Church. And this I say by morall probabilitie, because of the good opinion I have conceived of you, by good mens relations, and some observation of your carriages, in the small conversation I have had with some of you. If therefore any men out of too much zeal, or others out of malice, have uttered any fuch afpersion, it is in your power, by entertaining of a Fraternall union with is to give them the ly, as I hop, in Gods mercy ye will do.

S. 24. Pag. 24 25. But ye prove, That ye are not, or cannot be Schismaticks by three Reasons: The first is, If ye be

Schismaticks,

Schismaticks, or culpable of Schisme, Either it must relate, fav you, to a differing from the former Ecclesiasticall Government of this Church established, and then who is not involved in it, as well as we? Or to that Constitution, and Government, that is yet to come; and untill that be agreed on, established, and declared, and altually exist, there can be no quilt, or imputation of Schisme from it: But none of these are true, as ye have confirmed it:

Ergo.

Answ. Howsoever I hold you not yet for Schismaticks: yet can I not think, that ye prove it well: For that dif-junctive proposition may be denyed, as not containing a full enumeration of all the Causes, or Reasons of Schisme; for a Church may be Schismaticall, not onely for her Separation from this, or that Church, but much more for her Separation from all Churches, as your Accusers may say of you, viz. That ye have quitted the Communion of all other Churches, as well Protestants, as Papilts; and that in case ye could not, or would not joyn in union with Churches ruled by Episcopall Government, ye might have joyned your felves with other Reformed Churches, with which the Church of England entertained Union, and Communion; so that the greater your Separation was, the greater was your Schisme. Yet can it not be said, that it was a Schisme formally, but materially, for it had not the effentiall forme, or that which we conceive, as the effentiall forme of a Schisme, viz. Conviction, and Pertinacy, Without the which Schisme no more can be made up, then Heresie: For it is Forma que dat efferei, the Forme that giveth being to a thing. Onely it had the matter, or materiall cause of a Schisme, viz. The Separation from all Churches, which cannot make up a Schisine formally, no more then a mans body alone, which is his matteriall cause, can formally make up a Man.

2. Men may yet be called Schismaticks, Materialiter & Dispositive, matterially, and dispositively, or as having the disposition to Schisme, when they cannot actually result an actuall Government, but are resolved without any sufficient cause to resist, or controle that Government, that they judge, will be established by them, who according to Gods ordinary Providence have power to do it. And fo your Partie may yet fay,

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fay, that ye be culpable, and guiltie of Schisme materially, and by way of disposition, if they see you aym at any Toleration, which is the next way to Separation: So they may Answer unto the confirmations of both the parts of your disjunctive Proposition in denying both your Assumptions; for many there be, who separated not themselves from all Protestant Churches, and that are not minded to oppose the forme of Government, that is to be established, much lesse to be suiters for Toleration.

Your second Reason to free your selves from the calumny

of Schisme, is this in substance. \$ 24. Pag. 24.

If ye had been guided by the spirit of Schisme, ye had made up a Partie, when ye had the occasion.

But so did ye not, when ye had the occasion: Ergo.

Ye prove the connexion of your first Proposition: Because such are practises of those, that are led by the spirit of Schisme.

Ye prove the Assumption. 1. Because, that howsoever, ye had great provocations, viz. 1. Misunderstandings of your opinions. 2. Incitements to this State, not to allow you the peaceable practises of your consciences, which the Resonmed Churches abroad allowed you. 3. Calumnies in Print. 4. Heightned with this projudice, that ye were assumed of your opinions, or able to say little for them. 5. Books printed against your opinions, yet ye did it not. 2. Because, that having the occasion of manifold advantages to mak, and increase a Partie, ye have not in the least sert attempted it.

Ye prove that ye had manifold advantages. I. Because ye found the spirits of the people of this Kingdom, that profess or pretend to the power of godlinesse, ready to take any impressions, and to be cast in any mould, that hath but the appearance of a stricter way. 2. Because that the mists gathered about you, begin to scatter. 3. Because ye published not your opinions by Preaching, although ye had the Pulpits free; nor in Print, although

the Proffes were more free, then the Pulpits.

Answ. Your Partie will deny the Assumption; for if ye, and the rest of your Partie made it not up, how is it made up in this Kingdom?

As for the proof of your Provocations: We have an fwered already to the first: The third and fourth, we allow it not, if any man hath done so. To the second we shall answer hereafter. And as for the fifth, good Sheepherds could not without an abominable prevarication, but write against yours, and all other mens Innovations, when they saw so many Sects multiplied, and Woolfs creeping in so fast into Christs Sheep-fold, to devour the stock. 2. If ye blame our faithfull Ministers for maintaining the Truth already received, what shall we say of your folks, who have first published Books against the Truth. 3. What shall we say of those of your Colleagues, who hererofore preached your Tenets with great offence here in rublike? And who still run busily up and down, to make Proselytes.

To the fecond proof your Assumption.

1. We have already answered, that it is made, but how we know not.

2. What were those people that professe, and pretend to any power of godlinesse, so ready to take any impression, and to make a Partie, ye tell not? We wish to know, whether they be Brownists, Anabaptists, or of what other Sect?

3. Your Covenant obligeth you to declare it unto the

Parliament however, ye reveal it not unto us.

4. Certainly true Professors of godlinesse are not so sufceptible of any impressions, much lesse to become factious.

5. And therefore ye adde well (or pretend) for such men pretend onely to godlinesse, but have renounced (in esset) the power thereof.

Here we see, howsoever ye pretend not to be States-men,

yet ye know as much of it as the Presbyterians.

Your second occasion was the dissipations of mists, &c. If so, and onely so; then what needed this Apologeticall Narration?

§ 25. Pag. 25. To the third occasion, whether ye had the Pulpits so free, or feared to have them lesse free afterwards, I dispute not, ye know that well enough: Onely this I know, That some of your Brethren having given themselves libertic to speak somewhat freely in favour of your opinions, were

afterwards discountenanced, and became more prudent, and circumspect in venting of themselves. If ye printed not your opinions, it may be, ye deal more prudently in teaching them in private, then in publishing them in Print. And hereye shew how your Charitie is grown cold; for in the beginning when so many mists were gathered about you, for fear of Schisme out of meer Charitie, ye abstained from writing, and now, when they are scattered ye write.

Your third Grievance is the reproach of that proud, and

insolent title of Independency.

Answ. Ye decline that proud Title, but will no wayes quit the thing signified by the Title, in that, ye maintain the Independency of every one of your Churches from all Ecclesia-stical Authoritie, or Authoritative Power of any Ecclesiaftical Assembly; yea, some of your Profession say, That it belongs not to the Magistrate to punish any man for his Religion, be it never so odious, and wicked, as we have heard from their own mouths. So that there is another new Independency.

If it be replied here, That I did prove before, that ye acknowledge some Ecclesiasticall Authoritie, whereunto your

particular Churches are fubject.

I answer, It is but by necessary consequence, that they must hold it, and not interminis, or expressy that they believe it; for they deny interminis, what they must grant by consequence: It is drawn out of the evasions, that they bring against our Reasons, whereby, whilest they seek to escape, they are catcht.

Pag. 4. Your fourth Grievance, whereof ye complain, and bewail your felves, is Brownifme together with all their Opi-

nious, wherewith ye are traduced.

Answ. But ye disclaim not Brownisme, and their Opinions, absolutely, but with a restriction and secundum quid, viz. As they have stated, and maintained them. 2. By another limitation, viz. That ye differ much from them, not in re, sed in modo rei: It may be, ye hold, and maintain the same opinions, but not the same way. And yet ye sympathize very much with them, in puining untoward names upon us, but not upon them.

There also ye declare what ye confesse, and believe, viz. The truth to lye in a middle way betwiet Brownisme, and the

Authoritative Presbyteriall Government.

Answ. But this is nothing, but your errour: Veritie confilteth not in the middle of this, or that which ye imagine, but in a conformitie of our conceptions with their object, and due measure; which in this matter, is onely Gods Word revealed in the holy Scriptures; and according to this rule I take Prestyterian Government, rather to be the middle betwixt Popish Tyranny, and Independent Anarchy.

\$ 25. Pag. 25. Your fifth Grievance is Some incitements to this State, not to allow us (fay ye) the peaceable practifes of our Consciences, Which the Reformed Churches abroad allow-

ed us.

Answ. If any man incited the State not to allow you a peaceable practise of your new Religion, they did according to their conscience, as your New-England men do with those of our Religion; and as some say, that some of you sive would do with us.

Their Reasons might have been these.

1. Because it cannot but open a door to all forts of erro-

neous Opinions.

2. It is dangerous for the State, it may breed factions and divisions betwixt all persons of whatsoever relation, betwixt the Magistrate, and the Subject, the Husband, and the Wife, the Father, and the Son, Brethren, Sisters, the Master, and the Servant; when the one is of one Religion, or Ecclesiasticall Government, and the other of another, as ye have experimented: The Son may resuse to receive any communion with the Father, and the Brother with the Brother, and so dissolve all naturall, civill, and domesticall bands of Societie.

3. No State in Christendome, where there is one onely Religion established, will admit the publike exercise of any other, or endure a Schisme in that, which is already received:

Wherefore then should it be done here?

4. If it be granted to our Brethren, I cannot see how it can well be denyed to other Sects.

If it be said, That other Sects differ more from us, then

they do; it is all one, Magis & minus non mutant Speciem, in matter of Toleration; for then all must be tolerated, howsoever some more, some lesse: And some of our Brethren grant all the Argument: And if we distinguish so, ye must declare, and expound cleerly, what Sects, and what Opinions are to be tolerated, and what not, which will be a question inextricable, which no mortall man, appearingly, is able distinctly to determine.

And some may say, The lesse the difference be, the lesse peed is there for a Toleration to be granted to such a Sect: For

the lesse it be, the greater is the Schisme.

5. God in the Old Testament granted no Toleration of divers Religions, or Disciplines; and the New Testament requireth no lesse union amongst Christians, then the old amongst

the Jews.

6. Either our Brethren do assent to our Doctrine, and are resolved likewise to assent to the Discipline, which God willing shall be established by common consent, or do not: If they grant the first, what need they any other Toleration, then the rest? If the second, it would be first discussed, wherein they are resolved to dissent; and afterwards considered, whether it be of so great importance, that in consideration thereof, they dare not, in good Conscience, entertain communion with us.

7. They are not pressed to be Actors in any thing against their Consciences: Ergo, They need not to be suiters for a

Toleration; or if they be, it may justly be refused.

8. It is against the nature of the Communion of Saints, to live in Sects apart, without communicating at the Lords Table, which very hardly will be avoided, if Toleration be granted.

9. Because the Scripture exhorts us evermore unto unitie, which cannot be easily procured by a Toleration of Sects, which cannot but daily beget new Schismes and

Divisions.

10. Because there was greater difference amongst the Members of the Church of Corinth in the tim of Saint Paul, and yet they communicated together; yea, the Apostle exhorted

them

them unto mutuall communion, and forbearance of Sects, and Divisions.

11. Because the Opinion of our Brethren symbolizeth too much with that of the Donatists, who separated themselves from other Churches, under pretext, that they were not so holy as their own: Neither is it unlike to the Convents and Monasteries amongst the Papists; for as they all professe one Doctrine with the Romish Church, and yet every Order hath its own Discipline; that of S. Francis one, that of S. Dominick another; and in every Order one Generall, and in every Monastery one Abbar, Prior or President; So all your Churches believe one Doctrine together with us, and every one of your Churches hath one Minister, as their Convents a particular Abbar or Prior. Ye onely differ in this, That ye have no Generall, or any thing answerable thereunto to keep you in unitie and conformitie.

12. It is the Civill Magistrates part to take away Heresics, Superstitions, and Corruptions in manners after the examples of the Kings of Inda: Wherefore then is not his dutie likewise to take away all Schismes, which are the high-way to Heresic, and consequently to deny Toleration, which is a way to both.

13. We have but one God, one Christ, and one Lord, one Spirit, we are one Body, we have one Faith, and one Baptisin, whereby we enter into the Church: Wherefore shall we not have one Communion, whereby to be spiritually fed, and one

Discipline to be ruled by?

14. If Churches have Disciplines, or Governments disferent in their Species, then the Churches must be different in their Species also; for all Collective bodies, or Consociations that are governed, are differenced by their different Governments, as we see in Civill Government, in the Constitution, and Distinction of States, Kingdoms, and Republikes: Wherefore as many divers Governments, as there be in Churches, as many different Species of Churches must we admit of, I speak here of the Church considered according to her visible forme, but the consequent is false, since there is but one Church. Ergo.

15. Neither Christ nor his Apostles, ever granted any Toleration to divers Sects and Governments in the Church: wherefore then will ye be Suiters for that, which they never

granted?

25.

16. Yea, your New-England men (whose wayes and praffifes in Government (ye say) are improved to a better Edition, and greater refinement, whom ye compare with our Father Abraham, Pag. 5. tolerated not their Brethren, who did hazard their lives in that voyage, but made them go again, as our Father Abraham, to feek out some new Habitations in krange Countreyes, yea, in strange Wilderneffes, for themselves, and their feed after them; yea, they would not fo much as some very godly and learned Divine relateth in his learned Book against Teleration) as receive some men, otherwise approved by themselves, both for their life and Doctrine, to live in any corner of New-England, howfoever here they were in danger to be perfecuted for Non-conformitie; And that mee ly, because they differed a little from them in point of Discipline. How then can our Brethren of that profession be Suiters for a Toleration in Old England, where they are no more perfecuted, when as those of their profession refused it to those of New-England in time of great persecution? Is it not to be feared, That if they had the upper hand over us here, as there, they should fend us all to some Isle of Dogs, as they have done others?

17. Besides all this, the Scripture forbiddeth all such To-Revers 20 leration, as that of forabel; There must be no such speeches amongst us, as I am of Paul, I of Apollos, I of Cephas; nor T Cor I. 12. that some are Calvinians, as ye terme us, some Independenters, some Brownists, some Anabaptists, &c. We must all be Christs, we must all think, and speak the same things, Verf. 10. Other-1 Cor. 3.3. wife men are carnall : Neither hath the Church of God a 1 Cor. 11. custome to be contentious: Neither permitteth the Apostle 16, 18,19, Schiffnes: We must not quit our mutuall meetings, as others do, and as must be done in a publike Toleration. Heb 10. trouble the Church must be cut off.

18. Such a Toleration cannot but expose our Churches unto the calumnies of Papilts, who evermore object unto

Protestants

Protestants the innumerable number of their Sects, whereas they pretend to be nothing but one Church.

19. Of such a Toleration follows all we formetly dedu-

ced out of Independency.

- ao. If it be granted, it cannot but be thought, that it hath been granted, or rather extorted by force of Reason, and that all the Assembly were not able to answer our Brethrens, where as indeed their Opinion, and Demands are against all Reason, as sundry of themselves could not deny, and had nothing to say, save onely that it was Gods Ordinance, which yet they never could shew out of Gods Word: On the contrary, is it be refused, it will help to confirm the Churches, and the people in the Truth.
- 21. Neither can it but overthrow all for of Ecclesialticall Government; for a man being censured in one Church, may fly to another; and being again suspended in that others from thence to another, and so scorn all the Churches of God, and their Censures; And so this order by necessary consequence will breed all fort of disorder.

I omit here many other Reasons, taken or do avid valit

permit, or Tolerate Shifmes: Whether mortali men have received any power of God, either jure divine, or naturally to dispence with Gods Ordinances, and to permit that which he forbiddeth.

2. From the object of it, viz. If it be good, or ill, for fuch as the object is, such must the Toleration, or permission be.

3. From the Forme, viz. If it be confonant unto Scripture, or not. For if it be not, it must be il, fince Scripture must be the rule of all acts of Christian duties.

4: From the End, for if the End be ill, it is ill; yea, howfoever it be good, yet is it not good to permit ill for a good end, as the Apostle reacheth us; for howfoever God may do it, yet cannot we do it; For he who did draw light out of darkhesse, can draw good out of smarger more good out of sin, then is the ill that it contained in these; so cannot we.

5. From the Obligation that listh upon we, to do all the good we can; and consequently, not onely to forbear sin our selves,

but also to hinder others from sin, since it striketh at Gods honour, which we are bound to maintain against all men.

6. From the Obligation, that lieth upon us, not to be partakers in other mens fins, in approving, or not hindering them in, so far forth as lieth in us; For the power of hindering fin, is not given us for nothing, but for its End, which is its Act, viz. To hinder it actually.

7. From the Obstacles; For God hath dealt so mercifully with the tate here, that there is no Force greater then it self, to compell it, to permit, or tolerate many sects, Shisnes, or Herefres; So that the fewer the Obstacles be found, the greater will the sin of a Toleration be found: But we fear to be to long upon this point.

Your fixth Grievatice, Our filence was interpreted, that me were either astumed of our Opinions, or able to say listle for

shem.

Answ. If any man hath uttered any such expressions out of malice, or contempt of your Persons, they are to be blamed: If out of zeal to the Trueth, and of the good Opinion they have of you, I believe ye will not blame them; for all good men effects you to be very godly men, and no men of learning know you; but they know you to be very learned men, as some of your Books testifie aboundantly: But if little can be said to the purpose, for that cause which ye maintain, what marvell is it, That ye can say little for it? Neither can honds men doubt, but an ill man can and will say more for it, then all ye sive can say, so soon as ye have considered it more prosoundly: And the better men ye be, the lesse ye will have to say. Ye are not so able to maintain an ill cause, as an ill man.

Yout leventh Grievance. Books have been written (lay yeagain) to prepossesse against what are presupposed our Tenets.

Andw. Not what are your five Teners, but of those who have written upon that Subject; It yours be different from them; so soon as we shall electly declare them, they may receive an answer; And therefore it was not to preposely them, e.c. But to keep them in possible of the truth already received.

Afterwards ye give Reasons of your filence. I. Besaufe

(fay ye) it is the fecond blow, that makes the quarrell, orc.

Answ.1. We are assured that ye have given the first second, and third blow, as it may easily appear by your Books, and Sermons here at London, as we have already answered. For the Books of the Divines that wrote against your Opinions, were onely Answers unto Arguments of those of your Partie. So then ye have made the quarrell. 2. This Reason, as it hindered you in the beginning, so should it at this present.

Your second Reason is, Your conscientions apprehension of

the danger of rending the godly Protestant Party.

Answ. Wherefore then did it not hinder you from Print-

ing of this Apologericall Narration? as we faid before.

Your third Reason is, The conjurements of many Honourable, Wise, and godly Personages of both the Houses of Parliament.

An/w. If their Conjurements have so long been so effectuall with you, how have they been now of late so inefficacious, that they could not hinder the Printing of this Book? How

augment ye now this unhappy difference?

4. Reason. The Doctarations of the Parliament about the Union of Protestants against Popera, their respect to sender Consciences, as might prevent appressions which had formerly been.

5. Your Covenant. 6. And your duely respect to a peaceable Reformation. To these three, I am wer as unto the third.

7. The hopefull expectation of an happy latitude, and agree-

Answ. The agreement may be happy, if ye will, and so ye may obtain what ye might hopefully expect. 1. For I hope ye shall be freed from all oppressions, like to those ye formerly suffered under. 2. That ye may possesse your Consciences in place. 3. That ye shall not be compelled to any externall Confession, contrary to your present Tenets. 4. Much less to be Actors in any thing against your Conscience. And thus farre your hopefull expessarian might have been well grounded. But if ye expessed a Toleration for all Sects; or that we should have

have received your Opinions, ye hoped more, then ye had

ground for.

Now, whereas in the two last lines, ye submit this Declaration of your judgement, to the due, and orderly agitation of this Assembly; whereof (say ye) both Houses were pleased to

make us Members.

The Reader will do well to confider how cautiously ye speak here. In Te submit this Declaration of your judgement, not to the judgement of the Assembly, as if the Spirit of Prophets should be subject unto Prophets; But onely to the Assembly and so ye seem no wayes minded to submit your selves unto the Assemblies judgement, as all the rest of the Members thereof, and of this Church too. 2. Neither submit ye it simply to the Assembly, as if before ye had observed some undue; or unorderly Assessment of businesse in it, or seared it hereafter.

Truely this undue restriction might very well have been omitted, for it is holden for a certain and undoubted Maxime amongst all Protestants, That the Church has no absolute power in her Judgements; That she cannot oblige us to do any ill; And that we are not bound to obey her unjust Ordinances, and Commands; But that it is better to obey God, then men.

This Submission is very scriall, and worthy to be presented to some idle fellows: Ye will permit the Assembly from Morning till Evening to agitate, and dispute your Opinions, as if they had no other thing to do, neither here, or at home; A great submission, indeed of your judgements, which ye cannot refuse to the ordinariest Mechanick in the World; for since it is public juris published, they will assubject your judgement unto theirs, by way of Agitation, or disputing of it amongs themselves, as much as all the Divines of England, yea, whether ye will or not.

Again, Since both Houses were pleased to make you Members of that Assembly, was not that a sufficient Justification, and Vindication of your Persons from all calumnies spread against you, and already scattered wishout speaking a word for

your felves? \$ 24. Pag.24. Truely it is to be supposed . that the two Houses would never recommend men thither, either ignorant, or vicious, but the learnedest, and godliest of the Kingdom; fo this your Apology is unfeafonable: Onely this needs an Apology, That being Members of the Asembly, ye will not submit your selves unto the Assembly of Divines, but take odde wayes, proper to you five alone, to publish particular Apologies, and defire a particular Toleration, which no other Members of the Assembly do. But as for this, transeas cum cateris erroribus. It sufficeth that ye see extraordinary testimonies of the Parliaments, and Assemblies most tender affection towards you; how they have tolerated much in you, the like whereof hath not yet been tolerated in any Member. either of Parliament, or of the Assembly; and all to the end, to chase away all pannick fears from your mindes, and pretended di advantages, which ye did foresee, \$ 26.

\$ 26. Pag. 28. Howfoever ye commend much the Parliament, and declare, That ye grant more to the Civill Magistrate, then the principles of Presbyteriall Government will suffer them to yeeld; Yet even here ye rap him over the Knuckles, as if in making you Members of the Assembly, he should have been partiall, in placing you there with so many disadvantages; yea (as ye say) And therein also upon all forts of disadvantages, which we could not but foresee, both in number, abilities of learning, Authoritie, the stream of publike interest, Trusting God both

with our felves, and bis own Truth.

Answ. I maintain that the Parliament has done you no wrong, for ye were not forced to fit there; If there be so great disadvantages, ye might have chosen, whether you would have sit there at all, or not. All rationall men think it a great favour,

which ye esteem so great a disadvantage.

And as for the Number. 1. Think ye that the Parliament ought to have put in such a Number of you, that agree not in your opinions amongst your selves, as might have over-swayed all the Divines of the Kingdom, to the end that ye might afterward have compelled us all to quit the Kingdom, as your Friends of New-England have done to others? 2. Were ye to be compared in number with the rest of the Divines in this K3 Kingdom,

Kingdom, who are hundreds for one of yon? Justice confisteth not in an Arithmeticall, but in a Geometricall proportion, which here has been observed towards you; and that with more equitie then Justice. 3. Neither did the Parliament hinder you, to call as many Divines of your Profession, as pleased you to consult with apart. 4. Neither need ye so great a number in the Assemblie; for ye seem not (for any thing we can see) resolved to submit your selves, or to acquiess with any pluralitie of voices, either of Parliament, or Assemblie; wherefore then desire ye so great a number?

As for Abilities in Learning. 1. Ye might also have had with you, if it had pleased you, as many learned men as ye could finde. 2. Neither believe I, that any others of your Profession could prudently take such a businesse in hand without you: Who ever knows you, knows well ye want no abilities to dispute your opinion in any Assemblie in Europe: Men of learning, and of wisedome therefore think, that you speak

this rather out of modeltie, then otherwise.

What ye understand by Authoritie, I know not; it cannot be Ecclesiasticall, since ye acknowledge none in the Church: Then it must be politicall, and namelie, that of the King, and Parliament, since that no other at this present, have power over you; and then I could wish, ye had spoken more con-

fiderately.

Publike interest, Either this must be taken of publike interest in Religion; and then it is, or should be our sole aym; and it is no disadvantage for you, That both the Parliament, and the Assemblie, be led by this Interest: Or in State, and then ye wrong both the Parliament, and the Assemblie, as if they measured Religion by Worldlie Ends, and Interests, wherein ye are not to be believed. Neither will we retaliate unto you, that you may have some further Interests yet, that we know not of.

And confequentlie ye need not to fear for your Persons, as if ye were in danger, or had subject to fear persecution, as in former time.

§ 27. Pag. 28. Ye excuse your selves from false Doctrine, whereof no man accuse th you.

§ 28. Ye tell us, that the Difference betwixt you, and us, is not so great; the lesse it is, the lesse should ye be suiters for a Tolerarion; and if ye obtained it, the greater should be your Schisme.

§ 28. Pag. 30. Here also ye excuse your selves, that ye have not made a Scholastique Relation of your Judgement, whereunto we have already answered; and in so doing your opinions remaining lesse known, hardly can they be distinctlie resulted.

§ 28. Pag. 39, 30. Afterwards ye require two things of the Parliament, That it will look upon you under no other Notion, or Character, then as those, who do as little differ from the Reformed Churches, and your Brethren; yea, far lesse, then they do from what themselves were three yeers past, or then the generalitie of this Kingdom from it self of late. 2. Ye require an allowance of a latitude to some lesser differences with peaceablenesse.

Answ. And we pray you, do, as they have done, to the end, the Parliament may look upon you, as they do upon them.

1. They never condemned all the Protestant Churches, as ye do.

2. They never desired a Toleration, to make a Separation, as ye do.

3. Either they approved not the ill of the times past, but patientlie endured it according to their light, hoping and praying to God for better, without schisme.

4. Or approved it; but when it pleased God in his mercy to illuminate them, they disapproved what before they had approved of, and changed from worse to better; which if ye do, O what a joy shall it be unto them, and to us all, and what a contentment may it bring unto your selves?

And finally, As for the latitude and tolerance ye sue for, it is unjust, and most pernicious, both to Christs Church, and the Kingdom, as we have hear already electly demonstrated.